

VOICE OF ————— ISSUE 44 - SHAABAN - 1446

KHURASAN

T H E D E S I R E F O R A

SECRET



■ Issue 44

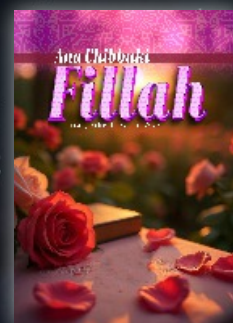
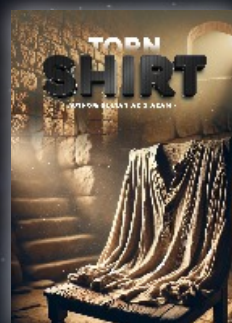
CONTENTS

The Messenger of Allah, peace and blessing be upon him, said: "When the 'Black Flags' come from Khurasan go to them, even if you have to crawl on snow, for among them is the Caliph of Allah, the Mahdi."

Musnad Ahmed Bin Hanbal

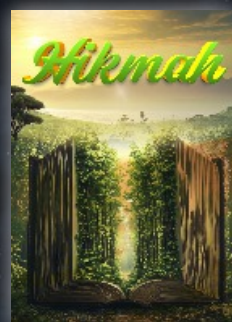
Feature

03 Militia's Mr. Trump



Exclusive

32 THE UNITED NATIONS
AND THE TALIBAN MILITIAS



Articles

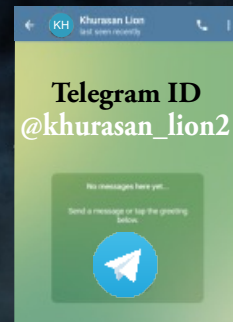
14 The Torn Shirt

24 Ana Uhibbuki Fillah

55 Hikmah

62 The Story of Yousuf ﷺ - 1

70 The Sword of Allah: Khalid ibn al-Walid ﷺ



87 When Will The 'We Are In The Meccan Era'
Excuse End?

VOICE OF
KHURASAN





MILITIA'S

**MR.
TRUMP**

When Mr. (!) Trump assigned a new mission to the apostate members of his militia during his rule while simultaneously approving weekly dollar payments in Doha to sustain the Islamic system they had designed, a deep and strong friendship was established between them. This friendship has neither deteriorated nor have the bags of dollars ceased to flow; rather, they continue to arrive regularly. These are not just the weekly million-dollar bags—there are also other secret dollar funds and various forms of assistance provided to support the militias against the Islamic State.

The owner of the militia, America, is playing this game with great cunning—selling yogurt while hiding its face.

The entire machinery of the militia system and the bellies of its leaders are sustained by American support, while at the same time, America presents an image of enmity with the Taliban militia.

Thus, these latest statements by the militia's Mr. Trump are merely a means of shaping public perception and restoring its degraded and humiliating state.

When the concealment of the friendship and ties between the militia and America came to an end, and everyone became convinced that America had realized that the expenses of Ashraf Ghani's government in the implementation of democracy were too high, Pugwash was already present as a perfect alternative to deceive and mislead the Taliban militia.

According to the militia, as early as 2007, negotiations between it and America began at America's largest intelligence base in Qatar. This is an undeniable fact, and the militia neither had the power nor the courage to reject these negotiations.

Since then, the Taliban's offices in Qatar, their residences, travel, children's education, secret and open meetings in hotels, meals,

and strolls along the beaches—all these expenses have been and continue to be covered by the same infidel America.

Thus, the choice was made for an emirate instead of democracy. This was the moment when America, at a significantly lower cost, replaced the apostates of democracy with the apostates of the emirate. On one hand, they were less expensive, and on the other, they were far more committed to enmity against Islam.

However, the biggest challenge for America was how to convince the youth of modern democracy and the general public, under the name of the emirate, that the Taliban militia was victorious and that their system was Islamic. After all, America knew well that people were not so naive as to believe that, in less than a month and without any real battle, all power and authority could be transferred from the apostates of democracy to the Taliban militia. Despite witnessing all of this, people were still expected to perceive them as Mujahideen and defenders of Islamic Shari'ah.

Meanwhile, the militia's coffers were filled with bags of dollars, which ultimately exposed their reality. Faced with this, they pleaded with their masters, saying: "Though we desperately need this, you have stripped us bare with these open shipments of dollars. So, do not delay the shipments, but send the rest in secrecy."

For this reason, America now sends these shipments in secret. Unlike before, images of the green bundles and brown sacks being transferred in chartered planes no longer appear in the media. Yet, despite these efforts, they have failed to completely conceal the flow of these funds. Eventually, the militia was forced to alter the appearance of these dollar shipments, presenting them under different labels—sometimes calling them humanitarian aid and at other times giving them different names.

Despite these efforts, they have not succeeded in convincing people that this aid is

not reaching them. The people clearly see that this is the same America that is sending tons of bombs to slaughter humanity in Gaza while, at the same time, sending countless bags and bundles of dollars here under the guise of protecting humanity.

People here see everything with their own eyes. They witness the economic conditions of Afghan citizens, where some, due to extreme poverty, are forced to sell their bodies, while others sell their daughters or even their organs. Millions suffer from poverty and severe hunger; nearly one-third of Afghanistan's population has already left the country. According to the Taliban militia, if the remaining ones also find a way out, even those who give the call to prayer will no longer remain in Afghanistan.

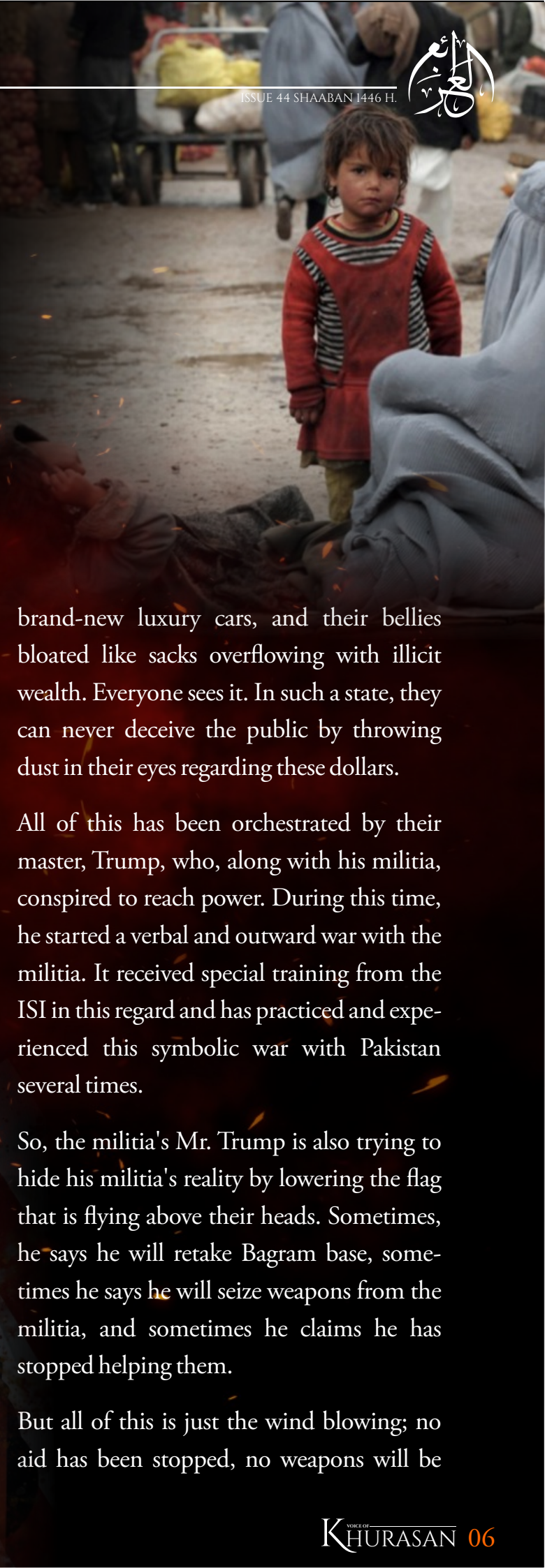
On the other hand, everyone also sees the condition of the militia leaders and their followers—their third and fourth marriages, their sprawling mansions and estates, their

brand-new luxury cars, and their bellies bloated like sacks overflowing with illicit wealth. Everyone sees it. In such a state, they can never deceive the public by throwing dust in their eyes regarding these dollars.

All of this has been orchestrated by their master, Trump, who, along with his militia, conspired to reach power. During this time, he started a verbal and outward war with the militia. It received special training from the ISI in this regard and has practiced and experienced this symbolic war with Pakistan several times.

So, the militia's Mr. Trump is also trying to hide his militia's reality by lowering the flag that is flying above their heads. Sometimes, he says he will retake Bagram base, sometimes he says he will seize weapons from the militia, and sometimes he claims he has stopped helping them.

But all of this is just the wind blowing; no aid has been stopped, no weapons will be





seized, and Trump will not take any action against the militia. Instead, amidst the noise of the verbal war, he is escalating the situation and simultaneously providing more aid from every side. He is giving the militia every opportunity to respond to his words by using dung bombs instead of explosive shells while hiding behind trivial and boastful words, reaching the table of America's charity. Even if American officials repeatedly urge Trump to stop sending these bags of dollars after his threats, Trump will not stop.

Yes, indeed! This is the same Trump who, in a statement still available today, admitted that they had killed many members of the Islamic State and that they had handed over the mission to the Taliban militia, which would now carry it out.

This is the same Trump who also acknowledged, in a statement still available, that not only did he praise the militia, but he also admitted to providing the Taliban militia with advanced telescopes and weaponry.

Neither has the Taliban militia looted or committed fraud under the American mission that would lead the U.S. to withhold compensation and other privileges, nor have the fighters, refugees, and innocent children and women of the Islamic State shown any hesitation or reluctance in their animosity and killings, so that they could seize weapons from the militia.

These are the deceptive wars and verbal spats between master and servant, in which sometimes Trump will conduct airstrikes, and sometimes the spokespersons of the Taliban militia will, according to pre-arranged plans, throw stones at the sky in response, all the while trying to conceal the sweet and soft relationship between it and America from the public's eyes.

We then say that the relationship and friendship between the militia and their Mr. Trump is much stronger and sweeter than that of other American officials, because on one hand, "Amir Khan Muttaqi" considers the barbaric and savage American nation to be noble and righteous, while on the other hand, these small-bearded, vile individuals also address the pig, Trump, with respectful words, praising this old wolf with decisive and courageous attributes.

The militias have thus lost their sense of shame and modesty, for in this matter, they have long ago trampled upon Islamic rulings. According to them, their Pashtun na-

tional honor, shame, and dignity have also been laid at the feet of the warlike infidels. Their elders and youth have always used respectful words in their statements and speeches towards the bloodthirsty leaders of the warring infidels.

This issue has grown to such an extent that the respect and reverence of the leaders of disbelief and the tyrants is being systematically instilled in the minds of the public so that the Ummah feels mentally enslaved and has no intention of rising against these tyrannical rulers. The feelings of enmity against the infidels are being gradually removed from their minds, especially by those trained by Pugwash among the apostate Taliban, who skillfully carry out this task. Sometimes, they praise the greatness of America on television, showing people that life is impossible without relations with America. At other times, they honor other tyrants by calling them "Sayyid.", "brave", "strong", and a symbol of patience. They even bestow titles like "Master", "Sahib", and "Majesty" on other NATO tyrants, so that through these actions, they can please the infidels on one hand and, on the other hand, instill the mentality in the public that relationships with these "Masters", "Majesties", and "Maharajas" are a necessity of the times, and if we do not maintain relations with them, we will be unable to live.

The apostate Taliban sometimes publish the content of their meetings and declarations

only in English, not in Pashto and Dari, to avoid public sensitivity. For instance, if today in Russia, attacking the Crusaders is considered a disgrace to Islam, a terrorist attack, or is called a shameful act, they publish such condemnations in English, fearing that the public will criticize them. They would argue that killing Crusaders today has become a disgrace to Islam and a terrorist act, even though they themselves have carried out hundreds of such attacks in the past twenty years. How can it be that when Sheikh Osama carried out such attacks in America, it was a blessed act, but today, when the Mujahideen of the Islamic state carry out similar attacks, it becomes a disgrace to Islam?

Similarly, in their English declarations, they give apostate, tyrannical governments and democracies an Islamic definition and respect, even though for the past twenty years, they have been deceiving their members and supporters by claiming that their war is against democracy and the infidel system. If they were to say these things in the



public's language, they would reject the foundation of their entire war. Likewise, when they talk about minority groups among the infidels, such as Sikhs, Hindus, Rafidis, Ismailis, some Zoroastrians in Pamir, or some Afghan Jews, they speak one way in Pashto, but in English, for the approval of the world, they shamelessly write that there are no minority and majority groups in Afghanistan, and that all people are our Afghan brothers and are entitled to equal rights. But generally, they avoid saying such things publicly, for they themselves reject the teachings of the Qur'an, which divides rights not based on national standards but on the standards of religion. The apostate Taliban refuses to accept this in any case.

The real reason behind these actions is that they want to please the forces of disbelief, especially the Crusader rulers of the West and America, through these actions, words, and declarations. The use of such titles or glorifying America and embedding its greatness into the hearts of the public and war

rriors is trivial for them.

The apostate Taliban have begun the massacre of Muslims for the sake of Western approval and have named it a war against terrorism and Khawarij. They have imprisoned Muslim women and children in jails to please the Crusader allies, and then, by collecting millions of dollars from them, they tell the Cross and other global organizations that, following your orders, we have detained hundreds of Islamic State fighters, along with their families and children. Now, you must send us millions of dollars to take care of these prisons.

Another reason is that these apostate movements have become so immersed in the praise of the Western tyrannical rulers that they have placed love for these tyrants in their hearts instead of Allah. Their systems run on the wealth of these tyrannical rulers, and they view their displeasure as equivalent to death. Therefore, they make every possible effort to keep these tyrants satisfied. Sometimes, they address them as "honorable sir" or "excellency," and even large figures like Mullah Baradar say: "Good sir! There will be no rebellion, and no American soldier will be harmed."

For the apostate Taliban, the most important thing is global popularity, and for this goal, their only option is America and the Western bloc, as the Eastern bloc, particularly China and Russia, have already shown their consent. The Taliban have convinced



China and Russia that they are no longer the old Taliban, but now they are partners in the fight against terrorism. There are acknowledgments from both sides—the apostate Taliban and the Eastern bloc countries like China and Russia—in this regard.

As for relations with the Western bloc, despite enduring every humiliation and disgrace, the apostate Taliban has not been able to please the Western bloc. For this purpose, they participated in meetings of allies against global terrorism, took responsibility for the war against the believers, and reported this mission to the West every week and month. However, even this service was not enough for the West to be satisfied, and this is a sign of their disgrace and humiliation, which is becoming more apparent every day. They sold out their religion to please the global community, especially the United States, implemented the laws of Zahir Shah instead of Allah's laws, announced the suspension of jihad, waged war against Shari'ah and the

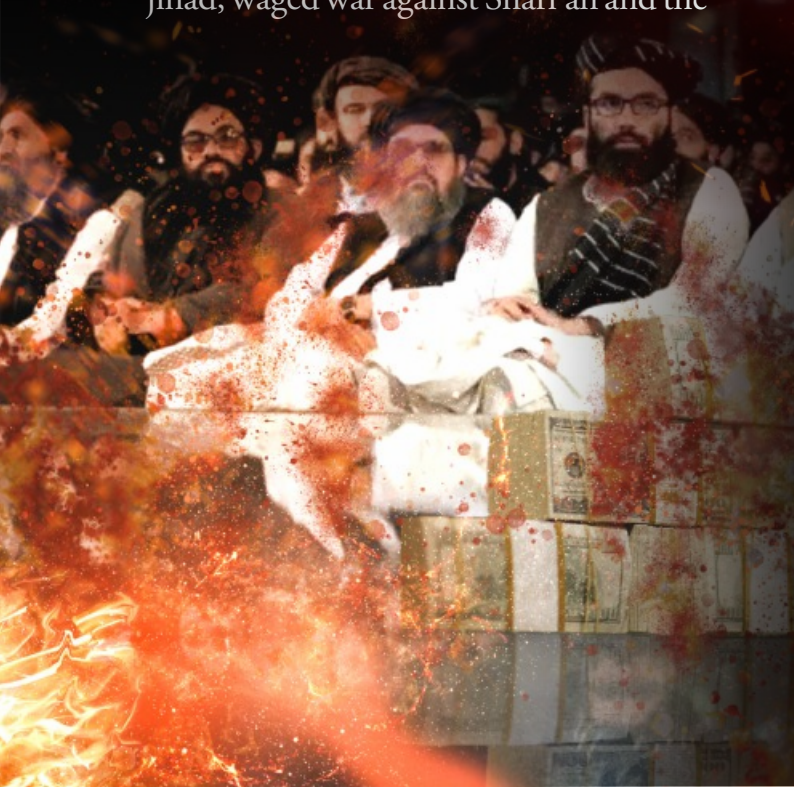
Khilafah, and swore oaths to recognize secular nationalism.

Once, they used to sing: "We have fulfilled all the conditions of the United Nations, so why are we still not recognized?"

Now, they have started flattering Trump because they have already experienced that this person is ready to make any sacrifice for even a good cause. In their previous government, just the words of Mullah Abdul Baradar, "Good king! And true, honorable!" led them to the Doha agreement. That's why now, Muttaki, Stankzi, Suhail Shaheen, and others take turns flattering and flattering the Pharaoh of the time, hoping that this "cow" will start giving milk, and eventually, they will be recognized globally and stand on the same side as the infidels, even though they have already done this both verbally and practically.

What is even sadder is that the militia leaders, with these dollar installments, have employed some tailors with very low wages to justify every one of their infidel actions and hide their disgraceful condition. Therefore, militia leaders, including Stankzi, provide religious justification for giving respectful titles to the savage leaders of the warring infidels, saying that the Prophet (peace be upon him) also gave the title of "great" to Heraclius. Now, let us read the final clarification on this matter.

It is explicitly forbidden to give titles of respect



to the infidels and hypocrites. The Prophet (peace be upon him) said: "Do not call a hypocrite 'Mr.' (Sayyid), for if he is a master, then you have made your Lord angry." This hadith was narrated by Imam Bukhari in al-Adab al-Mufrad and by Abu Dawood.

Imam Ibn al-Qayyim states regarding the ruling on non-Muslims: "It is absolutely forbidden to give titles like 'Sayyid,' 'honorable,' or 'king' to the People of the Book (Jews and Christians)."

Therefore, this action is religiously forbidden and impermissible. However, the apostate Taliban is willing to accept every form of infidelity to protect their interests, with no regard for forbidden actions. May Allah humiliate them.

Now, concerning the doubt raised: "The Prophet ﷺ sent letters to Heraclius and other kings, and in it, it was written: 'To Heraclius, the Great of the Romans...'" Those who raise this doubt argue that here the Prophet ﷺ called a disbeliever "Great." The first thing to note is that "Great" is not a title or form of praise; rather, it refers to someone important and significant. In this Hadith, it is mentioned that Habibah ibn Kalbi ﷺ first gave the letter to 'Azim al-Basri, and then it was delivered to 'Azim al-Rum (Heraclius). This clearly indicates that this was not a specific title but merely a descriptive word used for an important person.

Therefore, if the Taliban militia wants to act in accordance with the Hadith of the Prophet

ﷺ and unjustly argue for their vile actions using this Hadith, then they must also follow the rest of the letter: "Embrace Islam, and you will be safe!" Now, if they were to use terms like "Mister,"

"Honorable," or "King" for Trump or any other disbeliever in line with the second part of the letter, we could accept that they had made a flawed argument. However, they are doing this for the sake of dollars, global recognition, and the pleasure of the international community and its corrupt leaders. They then blame the Prophet ﷺ for their sin and commit a second crime because not only are they engaging in unlawful acts, but they are also attempting to connect these unlawful acts with Islam and Shari'ah. May Allah destroy them, how deluded they are.

Once, they used to sing: "We have fulfilled all the conditions of the United Nations, so why are we still not recognized?"



In any case, no matter how much the militia tries to hide their obvious infidelity through justifications, interpretations, dialogues, lies, and deceptions, presenting it as Islam, and trying to pass off the democracy-based system designed in Doha, which operates through American dollars, as a true Shari'ah system, they will always fail and remain dishonored. They will forever face disgrace and embarrassment.

All praise is due to Allah, the soldiers of the Islamic State in the field of propaganda and calling to the path of Allah are still alive. Despite limited resources, they have made their dreams impermissible for them. The apostates are trying, in one way or another, to divert the fighters of the Islamic State from their lofty goals or deceive the people through lies and manipulation. Yet, in this field as well, they are facing shame and disgrace. The warriors of the Islamic State have torn apart their white veils from their black faces forever and have exposed them to the people in their true form. In this regard, hundreds of pamphlets and detailed books have been written, and every aspect of the Shariah principles has been clarified in this field. At the same time, every apostate action of the militia has been exposed authentically through videos and other materials.



AL-AQSA MASJID

Our First
Qibla

The land
where Allah
revealed His
three books

The place of
migration of
Ibrahim ؑ, whose
name we mention
in every prayer

The sacred
land declared
by our Lord in
Surah Al-Isra

The step of
the Miraj of
Muhammad ﷺ

THE TORN SHIRT

AUTHOR: SULTAN AZIZ AZAM 



First Installment:

Marriage or Funeral?

It had been many days since I last saw him. I had heard that he was alive, stationed in a distant area with a contingent. He was the embodiment of piety, modesty, and purity. In the early days of migration, we had become friends. No matter where he was, he would always meet me within a month or two. Now, the place where he had been was subjected to intense bombing.

Allah is my witness that today my heart was heavy with concern for him. In this village of migration, everyone, young and old, knew him. One day, Uncle Hudhayfah asked me, "Na'im is nowhere to be found. Is he even alive?"

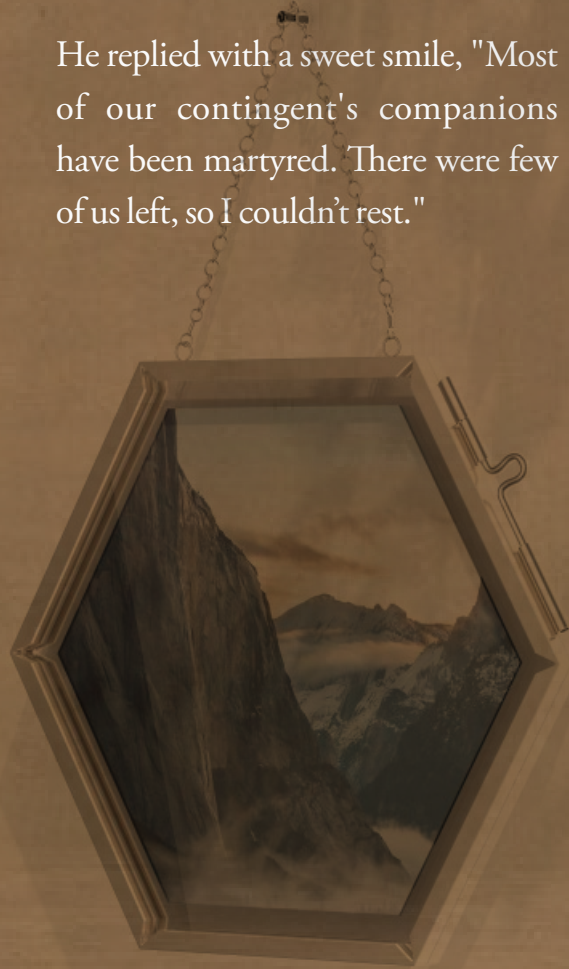
I replied, "Yes, he is alive, but he is a bit far away." Our family also knew him because he had stayed with us for quite some time.

Zarqawi entered the house joyfully: "Uncle Na'im has arrived!"

I quickly headed to the guest room.

He was no longer the old Na'im. Now, the colors of Kabul had spread across his face, and his gray hair was dust-covered. When he saw me, he rose from his seat. I embraced him and said, "O servant of Allah! You are alive but absent. The entire village is saddened by your absence."

He replied with a sweet smile, "Most of our contingent's companions have been martyred. There were few of us left, so I couldn't rest."





I began to straighten the cushion for him. He grabbed my hand and adjusted it himself. When he sat down, I stood up and placed a mat under his feet. Then he stood up and took the mat from my hand.

I said, "O servant of Allah! You are a guest. Sit quietly and relax!"

He smiled sweetly.

I started putting wood in the stove to light a fire. When I looked at him, he was standing right above me, saying, "No, I will light it."

This time, I spoke to him with a bit of irritation, "Sit and rest. You are tired. Do it when you've rested a little."

The clinking of cups was heard outside. Zargawi came in with tea. He took the teapot from Zargawi and hugged him. He seated Zargawi beside him and said, "I missed you so much. Someone told me Zargawi had been martyred." Zargawi was also very happy to see him.

I sat down next to him, and when I touched the cup, he swore that he would fill it for me. I said: "No, leave it, Zargawi will fill it."

Smiling, I said: "Don't serve me so much, you might become a martyr."

He lowered his gaze to the ground and said: "I am in search of martyrdom, my eyes have followed martyrdom, I have gone into every battle with the intention of martyrdom, but Allah does not grant it."

I said: "I thought either you have already become a martyr since you're not coming, or you've gotten married?"

Once again, with great modesty, he turned his gaze away from me and, in a soft voice, said: "I came for those

two pieces of advice."

I asked: "How?"

He continued with utmost respect: "Either I will enlist in the martyrdom brigade, or you will marry me off."

I placed my hand on his shoulder and, in a sarcastic tone, said: "If we don't marry you off, will you become a martyr?"

With a sweet smile, he replied: "No, you don't understand, brother. I told the Amir that I had the intention of becoming a martyr, to which he asked, 'Who will take care of this brigade?'"

Now I have come to you, and if you tell him, he may grant me permission."

I said: "Yes, I have been informed, and now he has entrusted the responsibility of the brigade to you. The Amir has told you something good: there are many companions for the martyrdom operation, so



serve, work, and when these arrangements are organized, no martyr will be taken anywhere for an operation. If Allah wills, we will establish a home for you."

He lowered his head and fell into deep thought. I brought the cup closer to him.

Na'im was from Kabul. His father held a high position in the government. He had left law school in the fourth grade and had come here. He once called his father and said: "If you do not leave your duty, I will kill you."

After drinking tea, Umaid brought

warm water and clean clothes for him, and Na'im changed his clothes.

It was time for the Asr prayer, and both of them went to the mosque to pray in congregation. All the villagers gave him a warm welcome.

When we left the mosque, Uncle Hudhayfah separated from him; they started talking to each other for a while.

Uncle Hudhayfah went down this path, and Na'im, laughing, came towards me.

I said: "What good news did Uncle Hudhayfah give you that your mouth is wide open with joy?"

He said with great difficulty: "Brother, it's not coming to my mouth, I am really surprised. I had prayed to Allah last night: 'O Lord! Either grant me the opportunity for a martyrdom operation, or if there is goodness in my life, establish a home for me.'

He smiled and said: "Perhaps the

second part of my prayer has been accepted."

I asked: "How, dear?"

With a sweet smile, he replied: "Uncle Hudhayfah has now told me: My daughter is still unmarried, and if you want to marry, I am willing to give her to you." He also offered advice, and whether you come alone or send someone to see her, it's up to you.

I wrapped my arms around him and hugged him: "My friend! Remember us in such prayers too. Your light is still shining, even in water. Alright, now tell me, do you like this or not?"



He replied with a sarcastic smile: "Why don't you send Zaraqawi's mother once, how is she?"

I answered: "Won't you look?"

Shari'ah allows the one who intends to marry a girl to see her.

He said: "No, when Uncle Hudhayfah showed so much sincerity, that is enough."

I entered the house and asked Zaraqawi's mother: "Have you seen Uncle Hudhayfah's daughter? What kind of girl is she?"



She had been sitting, but got up and said: "She is a very honest girl, well-educated, and her beauty is unparalleled. Are you intending this for 'nobility'?"

"No, I have another brother, and I want it for him."

"You go tomorrow, and tell their family that Na'im has agreed, the rest is up to you."

The next day, when we informed the Qazi, he said: "Uncle Hudhayfah has truly acted according to the Sunnah."

Then, he turned to Na'im: "Now, we will do this: you will see the girl, and the girl will see you; that will be for the best."

Na'im, with great modesty, started to get up and wanted to go outside. I pulled him by the sleeve: "Servant of Allah! The Qazi is right."

"Otherwise, tomorrow, you might say that Uncle Hudhayfah has put his daughter around my neck."

He said softly: "Brother, I cannot do

this. If you won't complain, please don't force me to see her."

Finally, the Qazi arranged the meeting for the boy and girl to see each other, and the boy saw the girl.

When Na'im came back, he was happier than expected, saying: "Our Lord is extremely merciful and protective, Alhamdulillah."

Uncle Hudhayfah, the Qazi, and several other companions gathered together; after drinking tea, all the companions praised Uncle Hudhayfah's courage, and the Qazi said: "Uncle! Now, you tell us, Na'im is just a traveler, and he has nothing. How much dowry will you set for him?"

At that, Uncle got up and said: "Be patient, I will ask my daughter."

When Uncle entered the house, the companions began to tease Na'im. One of them said: "Look, how much money do you have? Servant of Allah, you are getting married, this is no joke."

Na'im put his hand in his pocket, and after a while, he took out an old five hundred rupee note and two old one hundred rupee notes.

"I only have seven hundred rupees," he said.

Uncle Hudhayfah entered, greeted everyone, and turned to the Qazi.

"Qazi Sahib! My daughter says that she would like to receive forty hadiths from the chapter on Jihad and fighting as her dowry, that is all."

The Qazi stood up, confirmed her consent, and the engagement was finalized.

The Qazi also performed the marriage during the engagement and turned to Na'im: "You can marry whenever you wish. Uncle Hudhayfah has no other conditions."

The gathering ended.

When we got home, Na'im said: "I don't have any money, and I don't even know the wedding rituals. How will this happen?"



I said: "Now, there's no need for money, only two or three sets of clothes should be provided for the bride, and similarly, household items and utensils should be arranged. As for you, we have new clothes at our house, if Shafaq agrees."

At that moment, Shafaq entered and said: "A friend of mine sent me new shoes, clothes, and a waistcoat; I haven't used them yet. My body is similar to yours, so they should fit you too."

With that, Shafaq got up and brought the shoes and clothes from the house.

Shafaq left, and when he returned in the evening, he smiled and said: "I have also found new clothes for the bride."

I asked: "Where did you get these from?"

He replied, laughing: "It's been a month since Haider's wedding, and his brothers and mother sent many things for the bride from downstairs. I followed them, and his wife packed three sets of new clothes, which she hadn't used yet, two sets of new slippers, and other decorative items like makeup into the bag."

I didn't fully see what all was inside, but he filled the bag and I brought it.

Na'im couldn't stop laughing due to his happiness.

I told Shafaq: "Alright, now also take care of the house and household items for them."

He said: "Don't worry, I will inform the companions at the mosque in the

evening."

The next day, I saw some young men from the village transferring household items from the room of our neighboring house, which we were using as a guest room.

Everyone was gathered around, and a room was made for Na'im in the same house. Some brought a carpet, some brought a mattress, and others quickly brought utensils.

It was a strange situation, as every family in the village felt that the groom was from their house. The women were happy, and so were the children!

In just one day, the house was ready, and the clothes were complete.

That night, he told me: "Brother, I will go to Amir Sahib tomorrow, so I can get a few rupees for the walimah and inform the companions of the katibah. When I return, Insha'Allah, you will choose the wedding date."

I smiled and said to him: "In these two or three days, haven't you become bolder? Before this, you couldn't even speak about it openly."

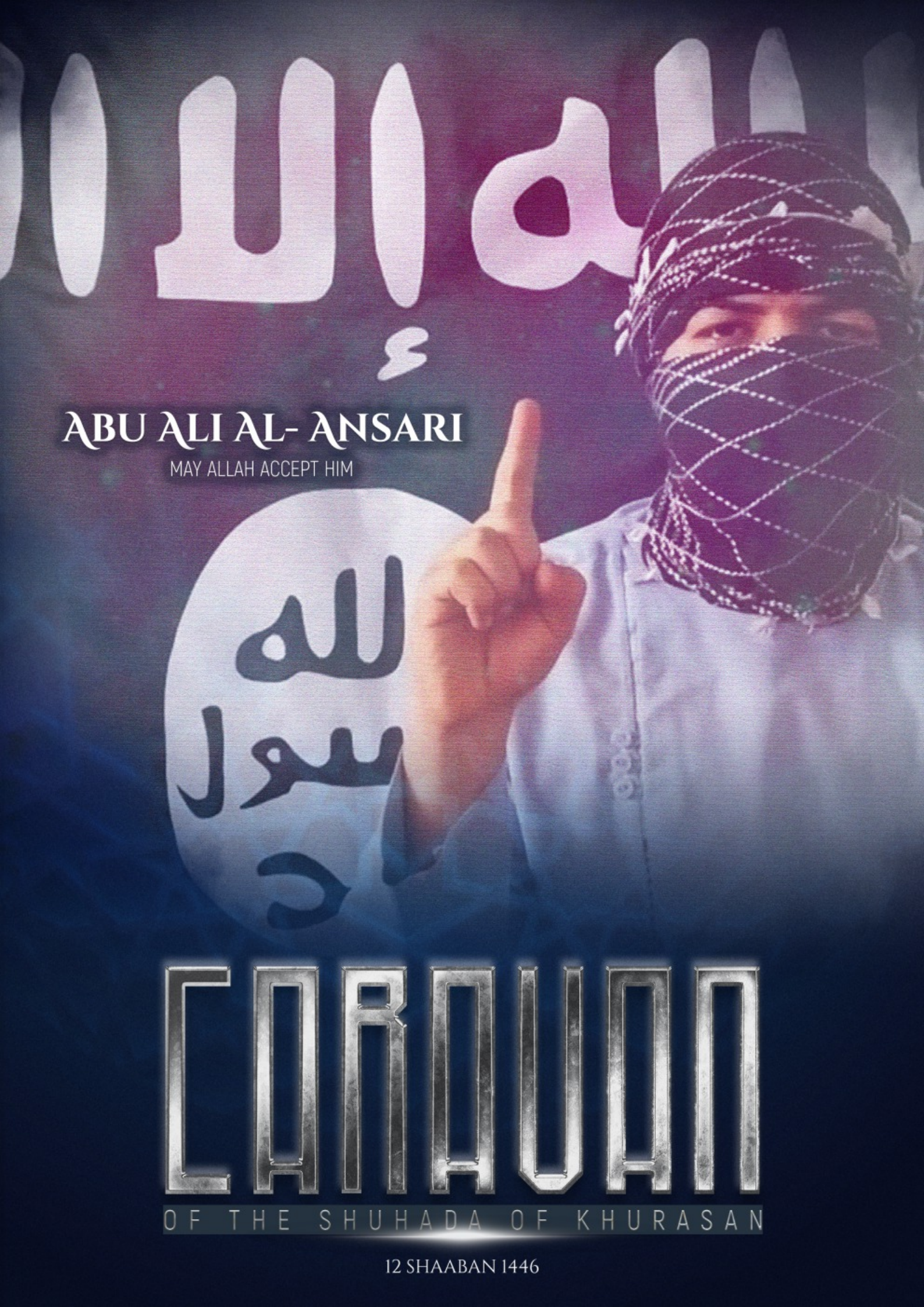
He wrapped his arms around me and hugged me: "Please forgive me, Amir Sahib!"

I said: "It's a good thing that, with Allah's help, arrangements for the walimah are being made, as everyone in the village, young and old, is happy."

"It's better to arrange the nikah ceremony now. Alright, go tomorrow, but don't stay there."

When I came out early in the morning, Na'im was not there; he had already left. We received news from the place Na'im had gone, on the day of his departure, that a large force of Americans and commandos had arrived there to wage war against the Mujahideen.

The next day, we heard that Na'im had been martyred in a direct confrontation. May Allah accept him.



ABU ALI AL- ANSARI

MAY ALLAH ACCEPT HIM

CARAVAN

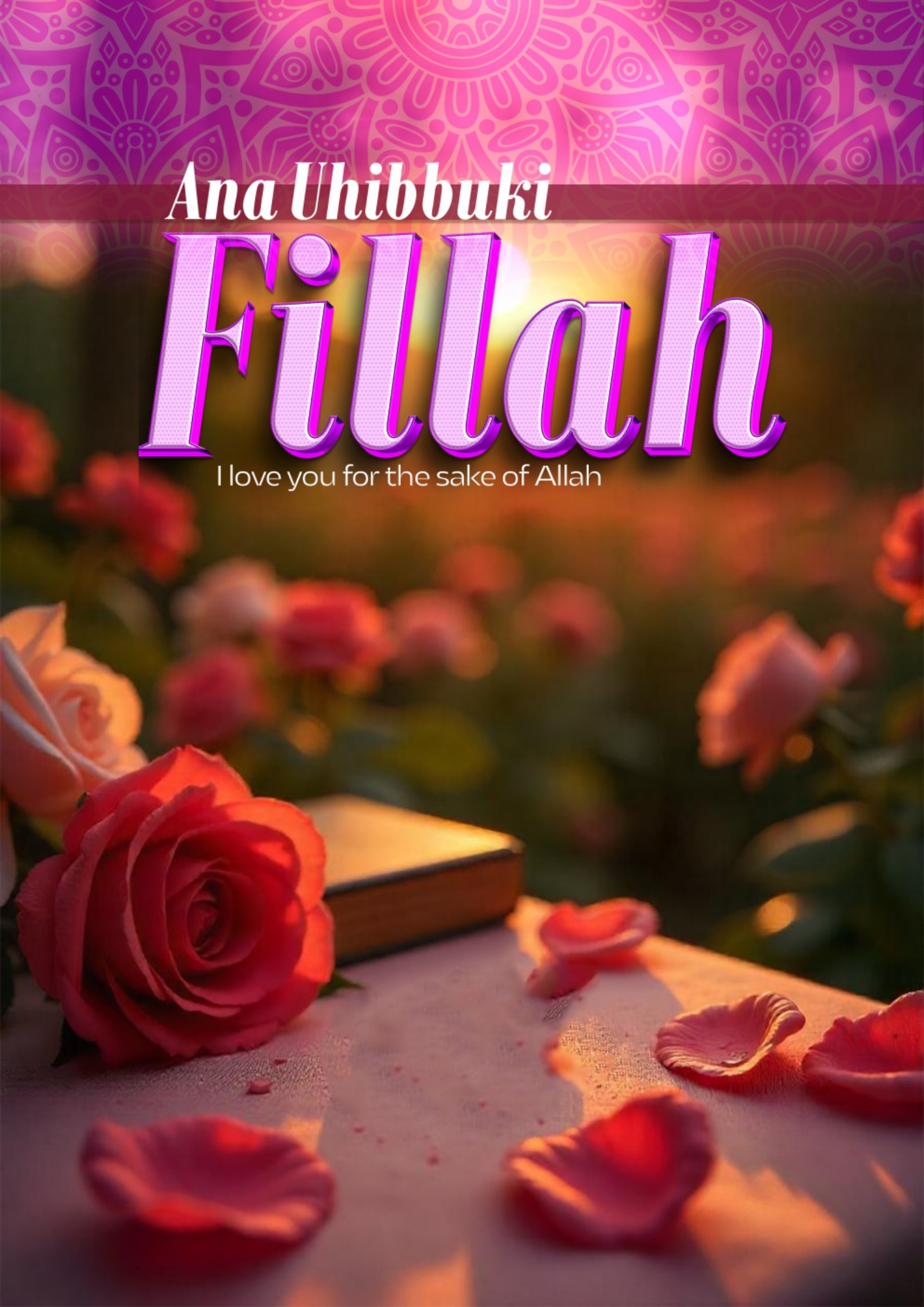
OF THE SHUHADA OF KHURASAN

12 SHAABAN 1446

Ana Uhibbuki

Fillah

I love you for the sake of Allah





There is a saying in English: "love at first sight." It means falling in love at a momentary glance without thinking about anything. That is exactly what happened to a boy. He developed a crush at first sight on a girl. Of course, there were enough reasons to have a crush. When a girl with wavy hair down to her waist walks by, it is quite difficult to take eyes off her. The boy suddenly discovers that this person is in front of him, and he becomes very nervous, his heart starts beating very fast, and even his knees start shaking due to anxiety.

The boy felt that he can't live without this girl. He has to have her at any cost. With great difficulty, he gets her phone number. He tries to make at least a little space for himself in the girl's heart. But the girl does not agree.

Some time passes - one month, two months, three months - and the happenstance nature of life forces them to lean towards each other at some point. The boy, who is now very indifferent about life, suddenly finds a new inspi-

ration. It feels incredibly peaceful to hear a sweet voice on the other side. After talking all night, he feels like the night ended so quickly.

Again, some time passes in an instant - one year, two years, three years - and the boy discovers why the attraction has waned. When he sees his girl, his heart does not beat as fast as before, and the peace of mind he once felt has also vanished. The girl also realizes that everything is not the same as before. Discord begins, and eventually, everything ends. Some very sad days pass. Then? Then again, the boy starts liking someone new. And so it goes...

I have tried to tell a common story to almost 90 percent of the pre-marital and haram relationships around us so far. Most of the time, relationships do not reach their full potential until marriage. Even if they do reach marriage, when unlimited responsibilities come along with emotions, the emotions start to fade. The couple that claims to 'understand each other completely' discovers someone completely new

after marriage. This is probably why the divorce rate in 'love marriages' is unusually high. It is because this marriage was not made for the pleasure of Allah. Therefore, there is no mercy from Allah in it. The fantasy of being by each other's side from first love to death, which is shown in contemporary literature, is limited only to novels or silver screens. Reality speaks completely differently. In 'stories of getting closer,' there is a great possibility of moving apart. So today, I will tell a story of getting closer in a completely different way.

The hero of our story is Muhammad ibn Abdullah ﷺ. A calm young man, he ﷺ grew up in his uncle's house. He ﷺ prefers to live in solitude, away from the corruption of society. Because of his ﷺ extreme honesty and truthfulness, everyone calls him Al-Amin. Perhaps this is why he caught the eye of Khadijah ﷺ one of the richest merchants of that time. She sent Muhammad ﷺ a proposal to do business for her:

"I have a great need for an honest and truthful person. Your Al-Amin reputation has attracted me to you. If you uphold the dignity of this trust and my business - if you accept the responsibility of trade - I am willing to pay double the profit. If this offer is acceptable, I welcome you."

Muhammad ﷺ accepted this offer. He ﷺ set off for Syria with Khadijah's ﷺ slave Maysarah and the goods. Upon reaching Syria, he ﷺ rested under a tree near the church. Then a priest came out of the church and asked Maysarah, "Who is the one resting under the tree?" Maysarah said, "He is a resident of the Haram." The priest said, "No one has ever rested under this tree except a Prophet."

Maysarah returned from Syria and informed Khadijah ﷺ of this priest's words. The incident left a deep impression on Khadijah ﷺ. She told her cousin Waraqa bin Nawfal, who was a wise scholar of the Torah and the Gospel at that time, about the priest's words. Hearing all this, Waraqa said,



"If these events are true, then Muhammad is certainly the Prophet of this Ummah. And I know very well that the time we are waiting for is very near."

Waraqah's words greatly moved Khadija. Meanwhile, Muhammad was also making record profits in business. Muhammad's honesty impressed her. She was interested in marrying Muhammad. Some scientific(!) writers around the world try to prove that the Prophet married Khadija out of greed for wealth. Are these writers ignorant or liars?

People will never say that Khadija herself proposed business and marriage to the Prophet. Muhammad agreed to the marriage after consulting his uncle Abu Talib. At that time, he was 25 years old, and Khadija was 40. Abu Talib delivered the Khutbah at their wedding.

Did Khadija lose her love for him after marriage? No, it did not happen as it does today. Rather, her love for him increased many times over. Muhammad continued to live a simple

and upright life without misusing Khadija's wealth. We can easily understand Khadija's attitude towards Muhammad after their marriage from the events of the Prophethood. When Muhammad first received the Revelation and entered the house trembling with fear for his life, Khadija covered him with a garment and confidently said: "Impossible! Allah will never humiliate you. You fulfill the rights of your relatives. You help those in distress. You give hospitality and help in times of trouble on the path of truth."

The Prophet and Khadijah were so complementary that he did not have children with another wife during his lifetime. Except for Ibrahim all of the Prophet's children were born to Khadijah. Khadijah's death so deeply saddened the Prophet that the year in which she died was called the "Year of Sorrow and Sadness" in the biographies.

The love of the Prophet was not as fleeting as our love today. It did not end after his death. Later, for the sake

of religion and at the behest of the Revelation, he got married several times, but Khadija ؓ was always in his memory.

After the death of Khadija ؓ, one day, her sister Halah ؓ came to meet the Prophet ﷺ and asked for permission to enter. Her voice was very similar to Khadija ؓ. Upon hearing her voice, the Prophet ﷺ remembered Khadija ؓ. He ﷺ said, "Maybe Halah will be there." Aisha ؓ was present there. Hearing this, jealousy arose in her heart. She ؓ said, "You still remember that old woman, praising her so much, even though Allah has given you a better reward than her." Hearing this, the Prophet ﷺ became very angry and said, "By Allah! Allah Almighty has not given me a better reward than her. When people refused to believe in me, she believed in me. When everyone called me a liar, she called me truthful."

Whenever the Prophet ﷺ slaughtered a goat, he would send its meat as a gift to Khadijah's ؓ friends in memory of her love.

Among the prisoners in the Battle of

Badr was Abu al-As, the son-in-law of the Prophet ﷺ. He was the husband of Zainab ؓ, the daughter of the Prophet ﷺ. When the Muslims arranged to send a ransom for the release of the prisoners, Zainab ؓ sent her necklace for her husband's release. This necklace Khadijah ؓ had taken off from her neck at the time of Zainab's ؓ marriage. The Prophet ﷺ could not control himself when he saw this necklace. His eyes filled with tears. He said to the Companions ؓ, "If you agree, then return this necklace and set the captive free without a ransom."

In our present time, one of the main reasons for marriage is temporary infatuation and lustful sex. There was none of these in the marriage of a 40-year-old woman with a 25-year-old young man. There was love for Allah and mutual eternal fascination. Therefore, the love of 'Tahira ؓ and Al-Amin ؓ did not end with the death of one of them.

In our present generation, love ends with 'Ana Uhibbuki' (I love you), and there is no 'fillahi' (for Allah). May Allah Almighty keep us away from



these dazzling but empty love affairs. We Muslims firmly believe that the best and purest 'love story' in the world has been written by the prophets ﷺ. We, the present generation, are dazzled by little light and become blinded by more light. This is probably why the generation that recognizes Romeo and Juliet knows nothing about Khadija ﷺ and Muhammad ﷺ.

May Allah Almighty connect us with that holy love, that love that will have the charm of honesty, that will have the message of hope in danger, that voice of love that will stir emotions even after death.

It is the love that is the reason why a wife sprinkles water on her husband's face to pray Tahajjud together late at night, on an incredibly beautiful starry night, or when he sets out on the path of Allah for the purpose of jihad - a moist voice with deep compassion that bids you farewell, saying: "Ana Uhibbuki Fillah."

Ibn al-Qayyim رحمه الله stated in his beneficial book *The Medicine of the Heart*: "There are four types of love, and it is necessary to distinguish between them. Those who deviate from the right path do so because they fail to make this distinction."

Loving Allah alone is not sufficient to be saved from His punishment and to attain His reward. This is because polytheists, Christians, Jews, and others also love Allah.

Love for Allah

This is the love that brings a person into Islam or takes them out of it. Those whom Allah loves the most are the ones who are the most steadfast and sincere in this love.

Loving Those Whom Allah Loves

This is a requirement of loving those whom Allah loves. Loving Allah's beloved ones must be done for His sake and in His path.

Loving for the Sake of Allah and in His Path

This is the love of shirk. If a person loves something alongside Allah without loving it for His sake, they have taken a partner besides Allah. This is the love of the polytheists.

Loving Alongside Allah

Natural love is a person's inclination toward what suits their nature. The thirsty love water, the hungry love food, and a person naturally loves their spouse and children. This type of love is not condemned in the sight of Allah unless it distracts a person from His love. If it does not turn someone away from the love of Allah, it is not blameworthy, but if it does, then it is condemned.

Natural Love

Beloveds are of two types: one that is loved for its own sake and another that is loved for the sake of something else. The latter ultimately leads to the former. If it does not, then those who pursue such desires will remain forever distant. No beloved other than the True Beloved (Allah) is loved for its own sake. Only Allah is loved in and of Himself, while everything else is loved for His sake.

TYPES OF

Love

In Ramadan, You Can Teach Your Child the 8 Sunnahs of **Fasting**

Delaying suhoor and eating it while interrupting sleep.

Reciting the Qur'an and contemplating upon it.

Breaking the fast immediately when the time enters.

Fasting on the 13th, 14th, and 15th days of the Hijri months.

Making dua when breaking the fast and breaking it with dates or water.

Responding kindly when someone speaks harshly and saying: "I am fasting."

Fasting on Mondays and Thursdays.

Refraining from evil due to fasting.

T H E D E S I R E F O R A

SEAT





All praise is due to Allah alone, and may peace and blessings be upon the one after whom there is no prophet, and upon his family, companions, and those who follow his guidance. To proceed:

Among the many actions of the Taliban militias that violate Islamic principles, their persistent pursuit of membership in the "Infidel Nations" (United Nations) stands out. Suhail Shaheen even dreams of securing his seat in the assembly halls of the infidel organization. Meanwhile, Muttaqi tirelessly proclaims, day and night, that they have accepted all the infidel principles required for anyone to be considered eligible for membership in the United Nations.

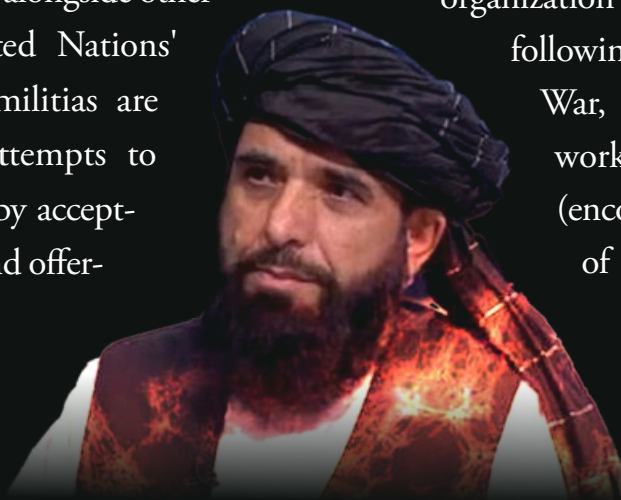
Thus, as some might put it, these wild beasts of Biden's cohort are now eagerly seeking to be tethered alongside other infidels in the United Nations' barn. The Taliban militias are making desperate attempts to justify their unbelief by accepting these principles and offer-

ing arguments for their formal recognition and binding association with infidels within this organization.

Al-Azaim Media has previously published detailed treatises on the matter of United Nations membership, and readers may refer to those for further information.

In this article, however, we aim to provide a concise introduction to the United Nations, its infidel principles and responsibilities, and its relationship with the apostate Taliban. By Allah's guidance, we will strive to comprehensively analyze this critical issue from every angle. Therefore, it is essential to first understand the nature of the United Nations, its responsibilities, and its position.

The United Nations is an international organization established in 1945, following the Second World War, with the purpose of working for global peace (encompassing all systems of disbelief, idolatry, and





polytheism) and preventing threats to it.

At the time of its establishment and the drafting of its charter in San Francisco, there were approximately 51 member states. Today, however, the number of member states has reached 193.

The United Nations has six main organs or agencies:

- The General Assembly
- The Security Council
- The Economic and Social Council
- The International Court of Justice
- The Trusteeship Council
- The UN Secretariat

Additionally, the United Nations oversees several specialized agencies, such as:

- The World Bank Group
- The World Health Organization (WHO)
- UNESCO

- UNICEF
- The World Food Programme

The primary objectives of the United Nations are as follows:

-To establish global peace (encompassing all systems of disbelief, idolatry, and polytheism) and employ all necessary measures to achieve this goal, including eliminating threats to global security in accordance with international legal frameworks.

-To foster an atmosphere of harmony among nations and uphold principles of equal rights and territorial integrity.

-To ensure international cooperation in resolving economic, cultural, social, and humanitarian issues worldwide, without discrimination based on religion, gender, language, or other differences, and to promote respect for human rights and fundamental freedoms for all people.

This organization will serve as a center and reference point for coordinating the actions



of nations and countries toward achieving these common goals.

(Article 1 of the United Nations Charter)

In Article 1 of the United Nations Charter, the principles are outlined by which the organization and its member states operate to achieve the aforementioned objectives:

-The organization shall act based on the principle of equality among all its members.

-To ensure the rights and benefits of membership for all members, every member must fulfill their responsibilities under the charter in good faith.

-All members of the organization must resolve their international disputes through peaceful means to avoid endangering global peace, security, and justice.

-No member of the organization may use threats or

force in international relations in a manner that jeopardizes the political independence or territorial integrity of any state or contradicts the objectives of the United Nations.

-All members must cooperate with the United Nations in any actions it takes under the charter and, when the United Nations imposes sanctions or restrictions on a particular country, all member states must refrain from cooperating with the targeted country.

-The organization seeks to ensure that non-member states adhere to the principles deemed necessary for maintaining global peace and security.

Nothing in this charter allows the organization to intervene in the internal affairs of any country, nor does it compel nations to resolve their domestic issues in accordance with this charter.





(Article 2 of the United Nations Charter)

These are the fundamental objectives and principles of the United Nations, and all the actions of this idolatrous organization are carried out under the shadow of these principles and for the realization of these objectives.

Why is this organization considered idolatrous? By comparing its charter with Islam, it becomes evident that the United Nations is the greatest idol of our time, and rejecting it is as obligatory as it was to reject idols like Hubal in the early days of Islam.

If we examine the goals of the United Nations, the first objective is to maintain global security and work toward peace. Establishing security and peace is indeed one of the objectives of Islam. However, Islam dictates that such efforts must align with the Qur'an and Sunnah, not with international judicial bodies or global legal frameworks. This primary goal of the United Nations, or "Infidel Nations," directly contradicts Islam, as it represents

enmity toward Allah and warfare against Sharia.

In Islam, peace and security are synonymous with adherence to its principles. Allah says:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (Surah Al-Baqarah, 2:208)

Here, Allah calls believers to fully enter Islam and warns them to guard against following Satan's footsteps. It becomes clear that there are only two paths: either complete submission to Islam or following in Satan's footsteps. There is guidance or misguidance, Islam or ignorance, the path of Allah or the path of Satan, divine guidance or satanic misguidance.

This is a decisive matter, and a Muslim must recognize their position without wavering or doubt, and without being confused by conflicting ideologies. The methodology is singular and cannot be



mixed or blended with other approaches. Those who fail to fully submit to Islam, who do not surrender their souls entirely to the Sharia of Allah, or who do not renounce any ideology, thought, law, or methodology outside Islam are, in fact, following the path of Satan and walking in his footsteps. (From "Fi Zilal al-Qur'an")

Thus, the primary goal of this idolatrous organization necessitates referring judgment to entities other than Allah for the sake of securing the safety of disbelieving nations. Since judgment is akin to an act of worship, and anyone who invites people to servitude to something other than Allah is considered a Taghut (false deity), the United Nations is also a Taghut.

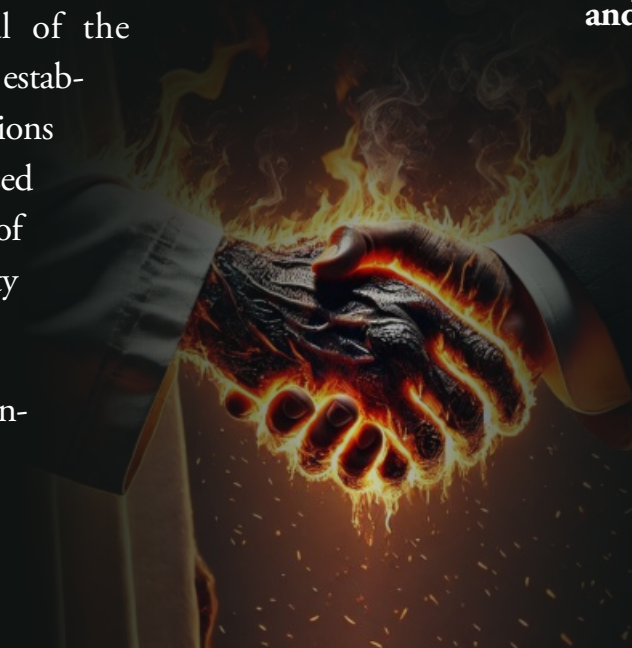
The second goal of the organization is to establish friendly relations among nations based on the principle of equality and parity among them.

This is another dan-

gerous goal, as it undermines the two great pillars of Islam: Al-Wala wal-Bara (loyalty and disavowal). The Qur'an eloquently defines the relationship between the Muslim Ummah and disbelieving nations. Allah says:

"You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has inscribed faith upon their hearts and supported them with a spirit from Him. And He will admit them to gardens beneath which rivers flow, wherein they will abide eternally. Allah is pleased with them, and they are pleased with Him. They are the party of Allah. Unquestionably, the party of Allah – they are the successful." (Surah Al-Mujadila, 58:22)

Imam Al-Qurtubi





states that this verse illustrates that forming alliances and friendships with disbelievers nullifies faith, even if those disbelievers are close relatives.

For this reason, Allah has made it obligatory upon us to fight against disbelieving nations and to deal with them harshly. Allah says:

"O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous." (Surah At-Tawbah, 9:123)

Allah commands the believers to fight against those disbelievers near them and to display firmness and severity.

The Qur'an also makes it clear that we fight disbelievers because of their disbelief:

"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture – [fight]

until they give the jizyah willingly while they are humbled." (Surah At-Tawbah, 9:29)

Furthermore, the Qur'an highlights that disbelievers fight Muslims because of their religion, even if they claim other excuses. Allah says:

"They will continue to fight you until they turn you back from your religion if they are able. And whoever among you reverts from his religion [to disbelief] and dies while he is a disbeliever – for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally." (Surah Al-Baqarah, 2:217)

The second goal of this idolatrous organization, therefore, is also entirely at odds with the Shari'ah. Moreover, this organization arrogates to itself the right to establish a new law—one that erases distinctions between believers and disbelievers, granting equal rights to all nations.



Legislating is an act of Allah alone, and anyone claiming such authority is considered a taghut.

"And the blind and the seeing are not equal, nor are the darkness and the light, nor are the shade and the heat, nor are the living and the dead." (Surah Fatir, 35:19-22)

This verse illustrates the stark contrasts between faith and disbelief, light and darkness, and life and death, emphasizing the fundamental differences between believers and disbelievers.

"Or do We consider those who have believed and done righteous deeds to be like those who cause corruption on the earth? Or do We consider the righteous to be like the wicked?" (Surah Sad, 38:28)

Allah asks whether He will treat the righteous in the same way as the corrupt, highlighting the clear distinction between them.

"Indeed, the polytheists are impure." (Surah At-Tawbah, 9:28)

The Qur'an makes a distinction between

believers and disbelievers, underlining the impurity of those who reject faith.

The Prophet Muhammad (peace be upon him) said: "The believer is not impure." (Sahih Muslim)

The distinction between purity and impurity in the context of faith is made clear. The believer is free from the defilement of disbelief.

We say:

"Indeed, we are disassociated from you and from what you worship besides Allah. We have disbelieved in you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone!" (Surah Al-Mumtahanah, 60:4)

This is the stance of a believer towards disbelievers—complete disassociation and opposition until they accept faith in Allah alone.

Fourth Goal:

This organization claims to be the authority



overseeing all actions of nations, meaning, in simple terms, this idolatrous and tyrannical organization seeks to rule over all aspects of human life, asserting control over every matter. The Qur'an uses the term Taghut to describe such entities, for they exceed all bounds.

This organization claims authority beyond Allah's sovereignty by making laws, claiming divinity by demanding obedience and following, and imposing decisions outside the Shari'ah of Allah.

So, if this organization is not Taghut, what then could Taghut be?

Allah says:

"Have you not seen those who claim that they have believed in what has been revealed to you and what was revealed before you, yet they want to seek judgment from Taghut (the tyrant), although they were commanded to reject it? And Satan wants to mislead them far astray."

Explanation by Al-Tabari: Al-Tabari clari-

fies the meaning of Taghut as anyone who transgresses against Allah and is worshipped other than Him, either through oppression from the one who is worshipped or through the obedience of those who worship it. This could be a human, a devil, an idol, or anything else.

Also, if one reflects on the second article of the Charter, which outlines the relationship between this organization and its members, one will understand that in this article, there is complete loyalty, friendship, and love for the United Nations and complete disavowal from its enemies. This is what was not accepted during the first period of the Emirate, so dozens of countries attacked Afghanistan because Mullah Omar did not disavow the enemy of the United Nations, Osama (may Allah have mercy on him). But today, the apostate Taliban disavowed the fiercest enemies of this tyrannical organization, eventually handing over Kabul and billions of dollars to them.



Summary: The United Nations is a godless and tyrannical organization created to fight Islam and dominate the nations, forcing people and nations to obey, accept leadership, and adhere to the tyrannical laws of this organization. It can be said that this is one of the most wicked organizations that has ever existed on earth.

The United Nations is an atheistic organization that creates laws in place of Allah's commands and claims to be the primary source of legislation in the world. For this purpose, the organization has established a committee known as the Committee for International Law, whose main tasks include introducing new changes in international laws, making rules legally binding, organizing projects and treaties, and more.

The United Nations does not only engage in lawmaking, but it also governs the world using these tyrannical laws, im-

posing them on countries. The situation has now reached a point where many countries, organizations, governments, and groups take their decisions to the United Nations and submit them to the infidel and tyrannical courts of this organization. For this purpose, the United Nations has established the International Court of Justice, which makes decisions based on these tyrannical and polytheistic laws between states and organizations.

On this basis, the United Nations has made its rules and regulations mandatory, requiring everyone to comply with and enforce them. No group, organization, or state has the right to criticize or reject the United Nations' laws and regulations.

For this reason, the United Nations has, through force and deceit, labeled its laws as "international laws," which are now imposed on the entire world.



These international laws have become the primary and fundamental source of legislation, reigning over global governance.

Furthermore, this tyrannical, Pharaoh-like, and infidel organization forces countries into disbelief and dominates the nations. Any group that steps out of the order of international laws is not acceptable to the United Nations. They exert pressure through the Security Council and force these countries and groups to comply with these international laws. These so-called "accepted laws," such as the Vienna Convention and other international laws, have been accepted by all infidel countries, including the apostate Taliban, and they have submitted to these laws.

The foundation of this tyrannical organization was established to fight against Islam and prevent Muslims from establishing an Islamic state. Since the formation of this organization, particularly the Security Council, which is composed of disbelievers and traitors, it has fought every attempt and effort to establish, rise, and maintain an Islamic state. This organization declared jihad in the path of Allah as forbidden, considered it a crime, and classified it as one of the forms of terrorism. It viewed any decision in accordance with Islamic



Shari'ah as a deviation from the international order and international laws, and according to Chapter 7 of its charter, it mandated war against any group striving for the implementation of Shari'ah.

The United Nations, like Pharaoh in his time, compels governments, nations, and organizations to submit to its laws and authority. It forces them to accept and obey the rules and governance of this tyrannical body.

This organization also has several other criminal branches, each of which has become a tyrant in its own right, such as the International Committee for Laws, which drafts laws; the International Court of Justice, which the organization claims as its global court of justice; and the Security Council, which is considered a major branch of the United Nations. This tyrannical and infidel council is responsible for global security and peace, but its objective is to ensure the security of disbelievers and infidel nations. Similarly, if any threat arises from the Muslim world against the Jews, Crusaders, or other disbelievers in the world, the Security Council, according to Chapter 7 of the United Nations Charter, may take military, security, or any other



other action to eliminate that threat. Therefore, the United Nations has written in its charter that the Security Council has legal authority over all member states, and all countries must abide by the decisions of the Security Council.

The United Nations, a tyrannical organization, has another branch called UNESCO, which is also an infidel and polytheistic organization. It works in the fields of culture, education, and arts, and in short, advocates for freedom of speech, meaning the freedom to openly declare disbelief. This organization demands absolute media freedom, regardless of its form or appearance. It considers Sharia punishments to be crimes, such as stoning for adultery or flogging for fornication, and claims these to conflict with personal rights. Just like the other branches of the United Nations, this organization is also an infidel, polytheistic, and tyrannical entity.

We have previously explained in detail the ruling on this organization, stating that it is a great tyrant, and based on this, any gov-

ernment, state, or group that becomes a member of this organization or adheres to its laws will be considered infidels. This is because the organization grants membership only to those who pledge loyalty to its laws. We have also discussed the charter of the United Nations, which is entirely an infidel and polytheistic charter. So, pledging allegiance to such a godless, tyrannical, and polytheistic charter is undoubtedly explicit disbelief. The United Nations Charter explicitly contains such blasphemies, such as equality between religions, making jihad a crime, considering judgments based on Sharia as a crime, promoting equality among humans, and more. Therefore, anyone who is loyal to this charter is undoubtedly committing disbelief.

Among these governments is the Saudi government, which is a member of this organization and contributes a significant portion of its budget to it. Also, the Pakistani government, by being a member of the United Nations, has turned apostate, and many other governments exist as well.



While these governments have many other flaws, we have pointed out this one important issue here.

In Article 4 of Chapter 2 of the United Nations Charter, it is stated: "The United Nations shall admit to membership any country that is committed to peace and accepts the principles of the United Nations Charter." This explicitly mentions that the fundamental condition for membership in the United Nations is a commitment to this infidel, tyrannical, and polytheistic charter.

Having explained the disbelief of this organization, we now say:

Anyone who assists this organization is an infidel. Anyone who invites people to the charter of this organization, accepts it, adheres to it, or shows respect for it is an infidel, because showing respect for disbelief is itself disbelief.

Esteemed readers! The enmity of the United Nations, the Security Council, and other tyrannical organizations towards Islam is an undeniable truth recognized by both ordinary and special Muslims, young and old. Every Muslim's conscience knows that this organization was created solely to wage war against Islam. This tyrannical organization divided Palestine and handed it over to the Jews. It granted the Jews rights in Palestine and gave them membership in the United Nations. It is this same organization that, in contemporary history, has led all wars against Islam, with Bosnia, Herzegovina, Kosovo, Iraq, Afghanistan, Syria, Africa, and other Muslim cities being clear examples.

Furthermore, by being a member of the United Nations, a person enters into major disbelief and exits the boundaries of Islam. The following are some of the actions that lead to this:





1-Anyone who enters this organization agrees to be governed by this great tyrant and the laws of this tyrant. Sometimes, the person who enters becomes a lawmaker for the new laws when they are passed. It is the consensus of the entire Ummah that willingly and voluntarily submitting to the tyrant's decisions, without any coercion, is disbelief. Allah Almighty says: "Have you not seen those who claim to believe..."

There is no difference of opinion among the people of Qibla on this disbelief, not even among the extremists like the Murji'ah and Jahmiyyah, who also consider this action as disbelief. The United Nations Charter repeatedly states that member states must be committed to the charter. Therefore, no one disputes their disbelief except for those who either do not recognize the United Nations or are unaware of it, or those who are hypocrites, selling their faith for cheap worldly gain.

2- Anyone who joins this organization allies themselves with the enemies of Allah against the friends of Allah and supports

them. This is loyalty to the disbelievers, and a person becomes an infidel by doing so. Allah Almighty says: "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of each other. And whoever among you takes them as allies – then indeed, he is one of them. Indeed, Allah does not guide the wrongdoing people."

3- All members of this organization are obliged to have loyalty to the friends of this organization and enmity to its enemies. Allah Almighty says: "Have you not seen those who pretend to believe..."

The scholars have written about this matter:

"Those who secretly made promises that if they were expelled, they would support them, tie themselves to them, and leave with them—this is hypocrisy and disbelief, even if it was a false promise. How, then, will the condition of those who openly do so be? They present themselves to the disbelievers, join their obedience, support them, and align themselves with them, leaving the Muslims, assisting them with their wealth and views." {Message of Delights}



Qasim bin Salam in Al-Gharib 3|142 says: "Anyone who forms an alliance with the disbelievers against the Muslims, even if support and aid have not yet materialized, but they have promised to support them and formed an alliance based on this promise, this verse applies to them: 'Have you not seen those who pretend to believe, saying to their brothers who have disbelieved...'"

Scholars have also written that in the current age, alliances, and agreements made against the Mujahideen and Jihad under the guise of combating terrorism are also included in this ruling.

[The Clear Boundary Between Loyalty to and Alliance with the Disbelievers]

4-Anyone who joins the United Nations and accepts its charter, pledging allegiance to it, becomes a denier of the fundamental aspects of the religion, such as the separation between Muslims and disbelievers, and the obligation of enmity towards polytheists and disbelievers. Sheikh Sulayman Al-Al-Sheikh, in Risaalat al-Dalaail, under the

verse: "O you who have believed, do not take My enemies and your enemies as allies...", writes:

Allah Almighty informs that anyone who forms allegiance and alliance with disbelievers, even if they are relatives, has deviated from the straight path. This means they have left the true path and are heading towards misguidance. Therefore, if someone is involved in such allegiance and then claims they are still on the true path and have not deviated, they are in fact denying Allah, and anyone who denies Allah is an infidel. This is equivalent to considering the forbidden as permissible, and anyone who considers the forbidden as permissible is also an infidel.

Abu Batayn رحمہ اللہ mentions the saying of Ibn Taymiyyah رحمہ اللہ: "The outward acts of the religion that are recognized by both common and special Muslims as part of the religion, such as the worship of Allah alone, enmity with the Jews, Christians, and polytheists, the prohibition of immorality, usury, alcohol, and gambling, and other matters—denying any of these is disbelief."



Kitab al-Haq'a'iq fi al-Tawhid, summarized from al-Durrar, 10/372-373

4-Those who join this organization implicitly agree to the cancellation of the obligation of jihad, as can be seen from the United Nations Charter, which reveals that the organization of Islamic Cooperation has also carried out the annulment of this great obligation of jihad. This is a major act of disbelief and a distortion of Allah's religion. It is a matter of consensus among the Ummah that the obligation of jihad is one of the most significant and known duties of Islam. Anyone who denies this type of jihad is, by the consensus of the Ummah, an infidel and has left Islam.

The Taliban, here, create doubt in the minds of the general public, claiming that they only accept the laws and regulations that do not contradict Islam, or they claim that their request for membership in the United Nations or their commitment to its laws is similar to the participation of the Prophet ﷺ in the covenant of Hilf al-Fudul in the house of the polytheist Abdullah bin Jad'an. Now, let us also address this doubt raised by the militias.

SubhanAllah, the apostates of the Taliban have become so brazen that they now seek justifications for such clear and explicit disbelief. They try to deceive the general Muslim public and hide their blatant apostasy from them. First of all, it must be stated that the apostate Taliban are committed to

the United Nations Charter, and repeatedly, their officials such as the apostate Suhail Shaheen, apostate Abbas Stanikzai, apostate Amir Khan Muttaqi, apostate Mullah Abdul Kabir, and other apostates have openly admitted that they seek recognition from the United Nations, are committed to the laws of the United Nations, and have fulfilled all the conditions for recognition and membership in the United Nations. Even their apostate leader, Mullah Hibatullah, in one of his statements, implicitly confessed to wanting to join the United Nations, saying: "The world is like one village, and we want to live in peace like in a house in this village."

In other words, the village's ruler, the United Nations, is asked to provide them with a home in this village, where they can live in harmony with the other villagers—Jews, Christians, Rafidis, Hindus, and atheists.

The apostate Taliban continuously admit that they have fulfilled the conditions for United Nations membership, so why are they not recognized? Do you know what the conditions for recognition and membership are?

In Article 4 of Chapter 2 of the United Nations Charter, it is stated: "The United Nations shall admit to membership any country that is committed to peace and accepts the principles of the United Nations Charter." This clearly states that the fundamental condition for membership in the



United Nations is commitment to this infidel, tyrannical, and polytheistic charter.

Now, you tell me, after fulfilling such conditions, do the apostate Taliban remain Muslim, or are they infidels?

Allah Almighty says: "Indeed, those who turned back as apostates after guidance had become clear to them – Satan enticed them and prolonged hope for them. Because they said to those who disliked what was revealed, 'We will obey you in part of the matter,' and Allah knows their secrets."

The apostate Taliban deceive the people by saying that they only accept those laws that do not conflict with Islamic Sharia, but this is nothing but a deception: "They deceive Allah and those who have believed, but they deceive not except themselves, and they do not perceive."

This doubt they spread is exactly like the doubts of the heretics and atheists, because not a single article of the United Nations Charter aligns with Islamic Sharia. From A to Z, everything is pure disbelief. Even the name "United Nations" itself is in contradiction with Islam, and in this name, the great principles of Islam—*al-wala' wal-bara'* (loyalty and disavowal)—have been destroyed. Allah Almighty says in the Quran: "Muhammad is the messenger of Allah, and those with him are severe against the disbelievers and merciful among themselves." But this organization says that all nations,

whether Muslim or non-Muslim, should be allies, and they should become brothers regardless of their faith.

As we discussed in the previous episode, the first and second articles of this tyrannical organization, which outline the goals of the United Nations and the principles for its member states, were explained. Every sentence and clause of these articles represents a distinct form of disbelief. In summary, they are hostile to the principles and details of Sharia, belief, and methodology.

Now, let us look at some other articles of this charter and see how they contradict Sharia:

In Article 5, the Security Council is granted full authority over the member states, whereas Allah Almighty says: "Indeed, to Him belongs the creation and the command."

In Article 6, it is stated that if any state consistently violates the charter, it will be expelled from the General Assembly. This means that one can commit all kinds of disbelief, polytheism, and irreligion, but must not violate the charter.

In Article 7, all the organs that are the primary causes of the current miseries of the Islamic world are mentioned, such as the Security Council for the occupation of the Islamic world, UNESCO for promoting immorality and vice, the World Bank for



economic occupation, the World Health Organization (WHO) for health-related miseries... and all these organs are branches of this tyrannical organization.

In Article 10, it is stated that all members must raise issues in the General Assembly within the framework of the charter, meaning no member country is exempt from this tyrannical charter.

Article 11 grants this organization the right to impose sanctions or eliminate the weapons of those who threaten "global security," which in essence means the security of disbelievers, infidel countries, and infidel organizations.

The General Assembly, which consists of member countries, must bring attention to issues that threaten international security. This is a clear hostile stance against Muslims.

In Article 13, member countries must promote international cooperation in the political arena and foster global tyrannical laws, working for the realization of human rights and fundamental freedoms without any linguistic, religious, racial, or ethnic discrimination.

Article 17 states that the expenses of this organization are funded by the members of the General Assembly, and if any member state fails to pay its dues, it loses its voting rights. Everyone knows that all the money

of this organization is spent on hostility against Islam, and just a few days ago, even the apostate Taliban stated that if they were granted a seat in the United Nations, they would be ready to pay the dues for the past years.

In Article 18, the system of this organization is based on secularism, republicanism, and democracy, and under the shadow of these polytheistic policies, all the decisions of the organization are made through voting.

The fifth chapter discusses the Security Council, which has five permanent members: China, Russia, France, the United Kingdom, and the United States. It highlights that all invasions in the Islamic world have been carried out by these five countries, and even now, the Islamic world is divided among them. The expenses of this council are borne by the member countries of the organization, and all member countries are obliged to accept and implement the decisions of the Security Council as per the organization's charter. Any disputes referred to the Security Council must be sent to the International Court of Justice.

In the sixth and seventh chapters, it is stated that if a threat to international peace arises, the Security Council must immediately act and may decide on measures such as economic sanctions, cutting diplomatic ties, and blocking air, land, and sea transportation, which all member countries are required to enforce. If these actions are not

sufficient to eliminate the threat, the Security Council may decide to take military actions by air, land, or sea, which will be carried out by the member countries in order to remove the threat to international peace.

All member countries commit to contributing armed forces, aid, and facilities to maintain international peace. To enable the United Nations to take swift military action, each member country must have its own national air force. This means that in Islamic countries, military forces under the name of a "national air force" cannot serve Islam but rather become pawns of the UN's tyrannical military.

The Military Affairs Committee of the Security Council, which holds all the power for military decisions, consists only of the five permanent members. This is why just a few days ago, the political assistant to the Prime Minister of the Taliban, Mawlawi Abdul Kabir, proudly stated that now two members of the Security Council are their close friends, even though these same five members are the main perpetrators of all the invasions against the Islamic world.

The eighth chapter addresses regional organizations and explicitly states that the term "enemy state" applies to anyone who is an enemy of the signatories of this charter. Now, every Muslim must reflect on whether they support or oppose this blasphemous

charter, as the enemies of this tyrannical organization are anyone who opposes its secular and heretical charter.

In the ninth chapter, the focus shifts to international economic and social cooperation, stating that all global collaborations must occur within the framework of this tyrannical charter, without any form of discrimination, and under the shadow of mutual respect. Furthermore, all member states are required to work together, both collectively and individually, in achieving the set goals of the organization.

This chapter also stipulates that not only governments but also specialized agencies working globally in fields such as social, economic, healthcare, education, and others must be referred to this organization.

The tenth chapter pertains to the Economic and Social Council, which has forty-five members and operates under the control of the Security Council and the United Nations. This council is responsible for monitoring the respect for human rights and basic freedoms such as freedom of speech, belief, media, and others. It drafts conventions, laws, and regulations, which are then approved by the United Nations. One notable example is the Vienna Convention on Diplomatic and Consular Relations, which the Taliban, now apostates, fully adhere to. The embassies they have opened in various countries operate according to this convention.



Similarly, the eleventh, twelfth, thirteenth, and fourteenth chapters of the charter are filled with heretical clauses. These sections reflect a commitment to secular principles and a rejection of Islamic law and values, further illustrating the deeply flawed and un-Islamic nature of the United Nations system.

In conclusion, the structure and objectives of the United Nations as outlined in these chapters promote a worldview and agenda that contradicts the teachings of Islam. The organization enforces a global system based on secularism, interfaith cooperation, and human rights that are incompatible with the core principles of Islamic governance, jurisprudence, and societal order.

The final section of the charter discusses the International Court of Justice, which operates under international secular law, and these laws are acceptable to all member states of the United Nations. Every member state is bound to accept the decisions of this court. Additionally, all member states pledge to show respect for the Secretary-General and employees of the organization.

The United Nations, in its operations, is granted immunity and privileges, enabling it to carry out its duties freely in any country, without interference. The goals of the United Nations are clear: the first and last of which are to oppose and fight Sharia law. The apostate Taliban, in turn, have granted the UNAMA (United Nations Assistance

Mission in Afghanistan) complete freedom under this charter, which means no one has the power to prevent their actions, as the United Nations' concerns would be affected. For example, despite the prohibition on women's work throughout Afghanistan, UN-affiliated agencies and institutions continue to operate and engage with women freely.

From this, it is evident that the UN's charter, across its 111 articles, contains no clauses that do not oppose Islam and Islamic law. Each article, either explicitly or implicitly, reflects hostility toward Islam and Muslims.

Thus, the Taliban's claim that they only adhere to sections of the charter that do not contradict Sharia is entirely false. They are attempting to hide the gravity of their apostasy and the vast extent of the blasphemy they are committing, misleading the ignorant or uninformed Muslims. In reality, the entire United Nations charter is inherently incompatible with the core principles of Islam, and their pledge to any part of it constitutes a grave error and betrayal of Islamic teachings.

The next misconception of the apostate Taliban is related to the "Helf al-Fudul" (Pact of Virtue). They claim that there is no harm in joining the United Nations because Prophet Muhammad ﷺ himself participated in the Pact of Virtue, which was a treaty made in the pre-Islamic era in the

house of a polytheist, Abdullah ibn Jud'an, for the defense of the oppressed.

First, it is important to note that drawing conclusions from actions that took place before the Prophethood (before Islam) is incorrect. As Shaykh al-Islam Ibn Taymiyyah rahimahullah stated in *Majmūl al-Fatāwā* (10/18), pre-Islamic events should not be used as a basis for deriving Islamic rulings.

Second, the Pact of Virtue was made to support the oppressed, and no condition of polytheism or disbelief was placed on its members. However, the entire United Nations charter is filled with disbelief and polytheism, and commitment to this charter is required for membership.

The response to this treaty is mentioned in another hadith, where the Prophet (peace be upon him) said that any treaty from the time of ignorance (Jahiliyyah) that aligns with Islam will only be further strengthened by Islam, but any unjust treaties or pacts are nullified by Sharia law. Imam al-Qurtubi also mentions this in his *Tafsir* (6/33).

Additionally, in the narration of the Pact of Virtue, it is also mentioned that the Prophet (peace be upon him) said, "If I were invited to it in Islam, I would respond." This means that if Muslims call for a pact that supports the oppressed, the Prophet ﷺ would participate in it. However, he did not say that he would participate in a pact initiated by disbelievers. Many things that disbelievers

see as oppression are considered acts of worship by Muslims and many things that Muslims consider oppression are not seen as such by disbelievers.

The apostate Taliban have now gone to such an extreme in their disbelief that they are fabricating lies about the Prophet Muhammad ﷺ, may Allah protect us from such falsehoods.

This understanding aligns with many other hadiths and verses that forbid seeking help from polytheists. The reason is that polytheists are involved in the greatest injustice, which is shirk (associating partners with Allah). Allah says: "**Indeed, shirk is a great injustice.**" (Luqman: 13)

Therefore, how can it be permissible for us to enter into a pact with the polytheists for the defense of minor injustices, when these very polytheists are involved in the greatest injustice?

The greatest benefit for this Ummah (community) is the command to do good (Amr bil Ma'ruf), the prohibition of evil (Nahi anil Munkar), and belief in Allah. How then is it possible for someone who denies these fundamental virtues to be included in this great benefit, especially when they consider this Ummah's principles as a crime?

Thus, deriving from the event of the Pact of Virtue that entering into agreements with tyrannical organizations is permissible is completely false and a misinterpretation.

In summary, the United Nations is the Pharaoh of contemporary history and the greatest tyrant, claiming divinity, lordship, and authority.

It openly proclaims, "**I am your Lord, the Most High!**" (Quran, An-Nazi'at: 24). Anyone, any group, or any country that

accepts this tyrant, follows its laws and charter, or makes decisions in accordance with it, is a disbeliever and has stepped outside the bounds of Islam. It is obligatory and mandatory for anyone who calls themselves a Muslim to disbelieve in this tyrant and to be dissociated from it.



D I S E A S E S T H A T

HARM THE

R A M A D A N

The month of Ramadan is a great opportunity for believers to deepen their spirituality and engage in intensive worship. However, certain diseases and problems can erode the essence of this blessed month. Here are some of the issues that can harm the blessings of Ramadan:

HYPOCRISY AND THE DISEASE OF SHOWING OFF

Ramadan is a time to turn to Allah with sincerity and devotion. However, some people perform their fast and acts of worship for show, thereby losing their rewards. Yet, Allah only accepts worship done with sincerity: **"Whoever hopes to meet his Lord, let him do righteous deeds and not associate anyone in the worship of his Lord."**

[Al-Kahf, 110]

BACKBITING AND GOSSIP

Fasting is not just about abstaining from food and drink; it also requires guarding our tongues from foul speech, backbiting, and slander. The Prophet ﷺ said: **"There are many who fast but gain nothing from their fast except hunger."**

[Ibn Majah]

WASTEFULNESS AND CONSUMERISM

Ramadan is an opportunity to empathize with the hungry and practice a simple lifestyle. However, turning iftar meals into feasts of extravagance contradicts the true spirit of fasting. The Quran warns: **"Eat and drink, but do not waste. Indeed, He does not like the wasteful."**

[Al-A'raf, 31]

ANGER AND IMPATIENCE

Ramadan is the month of patience and self-restraint. However, some people become more irritable due to hunger and thirst. The Prophet ﷺ instructed: **"Fasting is a shield. If one of you is fasting, let him not utter bad words or engage in quarrels. If someone insults or fights him, let him say: 'I am fasting.'"**

[Bukhari]

WASTING TIME

Ramadan is a time that should be spent in prayer and reflection on the Quran. However, many people waste precious hours after iftar watching TV, scrolling through social media, or engaging in idle talk.

HARDNESS OF HEART AND LACK OF COMPASSION

Ramadan is a month that increases mercy and generosity. However, some people focus only on their own fasting and neglect those in need. The Prophet ﷺ said: **"He is not one of us who sleeps full while his neighbor is hungry."**

[Bukhari]

These diseases can overshadow the blessings of Ramadan and damage the sincerity of worship. Therefore, fasting should not be limited to physical abstinence but should also include purifying our hearts, tongues, and intentions.

Hikmah



Ibn Abbas narrates:

Ibrahim ﷺ set out with his wife Hajar and their infant son Ismail ﷺ. At that time, Hajar was still nursing Ismail ﷺ. They carried a waterskin with them. Ibrahim ﷺ left Hajar and Ismail ﷺ near the Sacred House (Ka'bah), under a large tree at a place called Devha, located above the Masjid and directly over the site of Zamzam. At that time, there was no one living in Makkah, and there was no water there.

After leaving them with a bag of dates and a waterskin, Ibrahim ﷺ turned and began walking away. Hajar followed him and caught up with him at Keda, calling out, "O Ibrahim! Where are you going, leaving us in this desolate place with no people and no provision?" She repeated this several times, but Ibrahim ﷺ did not turn back. Finally, she asked, "Has Allah commanded you to do this?" Ibrahim ﷺ replied, "Yes." At this, Hajar said, "Then He will not abandon us." She

returned to where she was, fully trusting in Allah's decree.

Ibrahim ﷺ continued on his way until he reached the hill of Thaniyya, where they could no longer see him. He then turned towards the Sacred House, raised his hands, and supplicated:

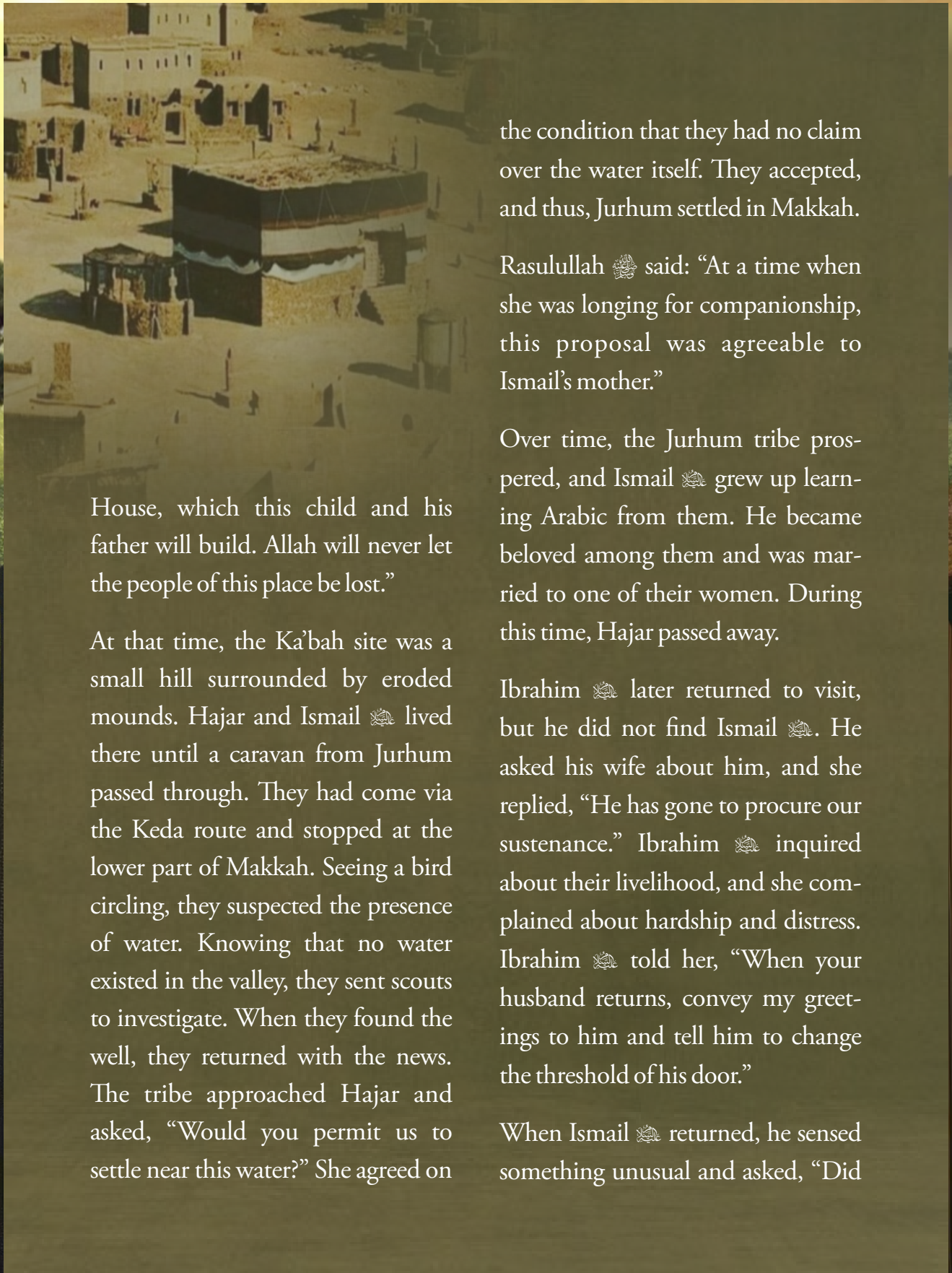
"O our Lord! I have settled some of my offspring in a barren valley near Your Sacred House, O our Lord, so that they may establish prayer. So incline the hearts of people towards them and provide them with fruits for sustenance, so that they may be grateful." (Ibrahim 14:37)



Hajar continued nursing Ismail ﷺ and drinking from the water she had. However, when the water was depleted, she became thirsty, and so did her child. Watching her son suffer, she could not bear it any longer. She got up and climbed to the nearby hill of Safa, looking for any passing travelers but found none. She then descended and ran across the valley, lifting her garment as she struggled. Reaching the hill of Marwah, she looked around again but saw no one. She repeated this journey seven times. This is the origin of the Sa'i ritual in Hajj.

Upon reaching Marwah the last time, she heard a sound. She paused and listened carefully. Then she called out, "If you can help, please do!" It was Angel Jibreel ﷺ, who appeared near Zamzam. He asked, "Who are you?" She replied, "I am Hajar, the mother of Ibrahim's son." He then asked, "Whom did Ibrahim leave you with?" She replied, "With Allah." Jibreel ﷺ then reassured her, "You have been left with the One who will take care of all your needs." He then struck the ground with his heel (or his wing), and water gushed forth. Hajar quickly began gathering the water into a pool, preventing it from flowing away. The water continued to spring forth as she collected it.

Ibn Abbas said, "May Allah have mercy on Ismail's mother. Had she left the water as it was, it would have flowed like a stream instead of being a well." Hajar drank from the water and nursed her child. Jibreel ﷺ told her, "Do not fear abandonment, for here Allah will establish His Sacred



House, which this child and his father will build. Allah will never let the people of this place be lost.”

At that time, the Ka’bah site was a small hill surrounded by eroded mounds. Hajar and Ismail عليه السلام lived there until a caravan from Jurhum passed through. They had come via the Keda route and stopped at the lower part of Makkah. Seeing a bird circling, they suspected the presence of water. Knowing that no water existed in the valley, they sent scouts to investigate. When they found the well, they returned with the news. The tribe approached Hajar and asked, “Would you permit us to settle near this water?” She agreed on

the condition that they had no claim over the water itself. They accepted, and thus, Jurhum settled in Makkah.

Rasulullah ﷺ said: “At a time when she was longing for companionship, this proposal was agreeable to Ismail’s mother.”

Over time, the Jurhum tribe prospered, and Ismail عليه السلام grew up learning Arabic from them. He became beloved among them and was married to one of their women. During this time, Hajar passed away.

Ibrahim عليه السلام later returned to visit, but he did not find Ismail عليه السلام. He asked his wife about him, and she replied, “He has gone to procure our sustenance.” Ibrahim عليه السلام inquired about their livelihood, and she complained about hardship and distress. Ibrahim عليه السلام told her, “When your husband returns, convey my greetings to him and tell him to change the threshold of his door.”

When Ismail عليه السلام returned, he sensed something unusual and asked, “Did



anyone visit?" His wife replied, "Yes, an old man of such-and-such appearance came and asked about you. I told him about our situation, and he advised that you change the threshold of your door." Ismail عليه السلام said, "That was my father. He has commanded me to divorce you, so return to your family." Thus, he divorced her and married another woman from Jurhum.

Ibrahim عليه السلام stayed away for a long time before visiting again. He again did not find Ismail عليه السلام at home, but he met his new wife. He asked about their well-being, and she praised Allah, expressing contentment with their life. Ibrahim عليه السلام asked, "What do you eat?" She said, "Meat." He asked, "What do you drink?" She said, "Water." Ibrahim عليه السلام supplicated: "O Allah, bless them in their meat and water."

Rasulullah ﷺ remarked, "Had they possessed grain, Ibrahim would have prayed for its blessing too."

Ibn Abbas added, "Meat and water

suit the people of Makkah better than anyone else. Elsewhere, they cause discomfort."

Before departing, Ibrahim عليه السلام told Ismail's wife, "When your husband returns, give him my greetings and tell him to keep the threshold of his door firm." When Ismail عليه السلام returned, he asked if anyone had come. His wife replied, "Yes, a kind old man visited. He asked about our livelihood, and I told him that we were in a good state." Ismail عليه السلام asked, "Did he advise anything?" She said, "Yes, he told me to convey his greetings and advise you to keep the threshold of your door firm."

Ismail ﷺ said, “That was my father, and the threshold is you. He advised me to keep you as my wife.”

Some time later, Ibrahim ﷺ returned to Makkah and found Ismail ﷺ near Zamzam, shaping arrows under a tree. Upon seeing his father, he stood up and embraced him. Ibrahim ﷺ said, “O Ismail, Allah has commanded me to build a house here.” Ismail ﷺ replied, “Then do as your Lord commands.” Ibrahim ﷺ asked, “Will you help me?” Ismail ﷺ said, “I will assist you.”

Thus, Ibrahim ﷺ pointed to a raised area and said, “Allah has commanded that I build His House here.” Together, they laid the foundations of the Ka’bah. Ismail ﷺ brought stones, while Ibrahim ﷺ built the structure. When the walls became high, Ismail ﷺ brought a stone for his father to stand on. This stone is now known as Maqam Ibrahim. As they worked, they supplicated:

“Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing.” (Al-Baqarah 2:127)



TAHAJUD

P R A Y E R

IMPORTANCE

Allah ﷻ says when describing the characteristics of the believers: "They abandon their beds, invoking their Lord with hope and fear, and donate from what We have provided for them.." [As-Sajdah, 12]

Nabi ﷺ placed great importance on this prayer: "Continue with the night prayer! Because it is the practice of the righteous who came before you. It is a means of drawing closer to Allah, expiating sins, erasing mistakes, and curing the body from illness." [Tirmidhi]

VIRTUES



It is a means of drawing closer to Allah.



The likelihood of prayers being accepted is high.



It is a means of the forgiveness of sins.



It provides spiritual peace and inner tranquility.

SUGGESTIONS

- Going to bed early.
- Setting an alarm or asking someone to wake you up.
- Going to bed with the intention of waking up at night.
- Taking a nap (Qaylulah) during the day.

THE STORY OF

YOUSUF 1



Our Lord says:

"[Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."

Yousuf, 4

Our Lord says:

"He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy."

Yousuf, 5

Our Lord says:

"And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise."

Yousuf, 6

Our Lord says:

"They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors? Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians. [Yousuf] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware."

Yousuf, 11-13

Our Lord says:

"Said a speaker among them, "Do not kill Yousuf but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]."

Yousuf, 10

Our Lord says:

"Kill Yousuf or cast him out to [another] land; the countenance of your father will [then] be only for you, and you will be after that a righteous people."

Yousuf, 9

Our Lord says:

"Certainly were there in Yousuf and his brothers signs for those who ask, When they said, "Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error."

Yousuf, 7-8

Our Lord says:

"They said, "If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers. So when they took him [out] and agreed to put him into the bottom of the well... But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]."

Yousuf, 14-15

Our Lord says:

"And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus, We established Joseph in the land that We might teach him the interpretation of events. And Allah is predominant over His affair, but most of the people do not know. And when Yousuf reached maturity, We gave him judgment and knowledge. And thus We reward the doers of good."

Yousuf, 21-22

Our Lord says:

"And they came to their father at night, weeping. They said, "O our father, indeed we went racing each other and left Yousuf with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful."

Yousuf, 16-17

Our Lord says:

"And they sold him for a reduced price - a few dirhams - and they were, concerning him, of those content with little."

Yousuf, 20

Our Lord says:

"And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe."

Yousuf, 18

"And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise; and Allah was knowing of what they did."

Yousuf, 19



Our Lord says:

"And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

Yousuf, 23

Our Lord says:

"And women in the city said, "The wife of al-'Azeez is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error.

Yousuf, 30

Our Lord says:

"And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants."

Yousuf, 24

Our Lord says:

"But if his shirt is torn from the back, then she has lied, and he is of the truthful. So when her husband saw his shirt torn from the back, he said, "Indeed, it is of the women's plan. Indeed, your plan is great. Joseph, ignore this. And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful. ""

Yousuf, 27-29

"And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?"

Yousuf, 25

Our Lord says:

"[Joseph] said, "It was she who sought to seduce me." And a witness from her family testified. "If his shirt is torn from the front, then she has told the truth, and he is of the liars."

Yousuf, 26

Our Lord says:

"So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel."

Yousuf, 31

Our Lord says:

"She said, "That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased.""

Yousuf, 32

Our Lord says:

"He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant.""

Yousuf, 33

Our Lord says:

"And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good. He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers."

Yousuf, 36-37

Our Lord says:

"So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing. Then it appeared to them after they had seen the signs that al-'Azeez should surely imprison him for a time."

Yousuf, 34-35



Our Lord says:

“And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with Allah. That is from the favor of Allah upon us and upon the people, but most of the people are not grateful.”

Yousuf, 38

Our Lord says:

“They said, “[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams. But the one who was freed and remembered after a time said, “I will inform you of its interpretation, so send me forth.””

Yousuf, 44-45

Our Lord says:

“O [my] two companions of prison, are separate lords better or Allah, the One, the Prevailing? You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.”

Yousuf, 39-40

Our Lord says:

“And [subsequently] the king said, “Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions.”

Yousuf, 43

Our Lord says:

“O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire. And he said to the one whom he knew would go free, “Mention me before your master.” But Satan made him forget the mention [to] his master, and Joseph remained in prison several years.”

Yousuf, 41-42

Our Lord says:

"[He said], "Yousuf, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people; perhaps they will know [about you].""

Yousuf, 46

Our Lord says:

"And they ask information of you, [O Muhammad], "Is it true?" Say, "Yes, by my Lord. Indeed, it is truth; and you will not cause failure [to

Yousuf, 53

Our Lord says:

"[Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat. Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store."

Yousuf, 47-48

Our Lord says:

"Then is it that when it has [actually] occurred you will believe in it? Now? And you were [once] for it impatient Then it will be said to those who had wronged, "Taste the punishment of eternity; are you being recompensed except for what you used to earn?"

Yousuf, 51-52

Our Lord says:

"Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]."

Yousuf, 49

Our Lord says:

"And the king said, "Bring him to me." But when the messenger came to him, [Yousuf] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan.""

Yousuf, 50

The story of Yousuf عليه السلام is described in the Qur'an as "the best of stories" (**ahsanu'l-qasas**) and contains many lessons, wisdom, and moral insights. Some of the key lessons we can learn from this story are:

Patience & Trust in Allah

Yousuf عليه السلام faced numerous trials, including the betrayal of his brothers, being thrown into a well, sold as a slave, falsely accused, and imprisoned. However, he never lost his trust in Allah and endured all hardships with patience. In the end, Allah rewarded him by raising him from the prison to the palace.

Lesson: We must remain patient in the face of life's difficulties and place our trust in Allah. Hardships may be part of the greater good that Allah has decreed for us.

Chastity & Moral Integrity

Yousuf عليه السلام protected his chastity and refrained from sin out of fear of Allah when faced with Zuleikha's lustful invitation. He chose obedience to Allah over following his desires.

Lesson: Upholding the boundaries of halal and haram is one of the greatest signs of faith. We must choose Allah's pleasure over submitting to our desires.

Forgiveness & Mercy

Yousuf عليه السلام chose to forgive his brothers instead of seeking revenge, even though they had wronged him greatly. He responded to their wrongdoing with kindness.

Lesson: Forgiveness is a mark of greatness. Treating others with kindness helps win hearts. Replacing hatred and resentment with mercy and forgiveness brings true peace.

Trials Come in Many Forms

Yousuf عليه السلام was tested both with hardship—when he was thrown into the well—and with prosperity—when he was elevated from slavery to a position of power. In both situations, he remained faithful to Allah.

Lesson: Both hardship and ease are tests in life. We must be grateful in times of abundance and patient in times of difficulty.

Allah's Decree is the Best

The story of Yousuf عليه السلام shows that things that appear negative at first may actually be the beginning of great blessings. Being thrown into the well became a means for him to reach Egypt, where he eventually rose to a position of leadership.

Lesson: Everything that happens to us has a wisdom behind it. We must trust in Allah's decree.

The Importance of Dreams & Knowledge

Yousuf عليه السلام possessed the knowledge of dream interpretation, which he used to successfully manage the famine period in Egypt.

Lesson: Knowledge and wisdom elevate people. We must use our knowledge for good and beneficial purposes.

From
Tears
to a Smile: The Trial of Prophet Yousuf عليه السلام

SWORD OF ALLAH

KHALID

BIN AL - WALEED



رضي الله عنه



The history of Islam is filled with victories of iman, legendary sacrifices, and the stories of brave men who gave their lives in the path of Allah. Among these warriors, one stands out with the title "Sayfullah" (The Sword of Allah) – Khalid bin Walid ﷺ. His life is not just the tale of a warrior but also the journey of a man who repented, dedicated his life to Allah, and fought tirelessly for the elevation of Islam. During the most challenging times of Islam, Khalid bin Walid ﷺ stood firm against the enemies with the power of faith and etched his name in history with golden letters.

Early Years: The Path of a Warrior to Islam

Khalid bin Walid ﷺ was born in 590 CE. His mother's name was Lubabah, and his father was Walid bin Mughirah, from the Banu Makhzum clan of Quraysh, a noble tribe known for its military expertise. Khalid ﷺ received an excellent military education and later became one of the greatest commanders in history, never losing a single battle in over a hundred ghazawat.

Before embracing Islam, he was regarded as one of the most skilled warriors of the Arabian

Peninsula. His courage, intelligence, and strategic genius made him a prominent figure among the mushrikun. In the Ghazwah of Uhud, Khalid ﷺ fought on the side of the mushrikun and played a key role in turning the battle against the Muslims. However, by the decree of Allah, faith would soon enter his heart, transforming him into one of Islam's greatest defenders.

His brother Walid bin Walid ﷺ was taken captive in the Battle of Badr and later released in exchange for a ransom. Upon his return to Makkah, he embraced Islam and migrated to Madinah. From there, he wrote letters to Khalid ﷺ, inviting him to Islam.

When Rasulullah ﷺ came to Makkah for Umrah, he inquired about Khalid ﷺ from his brother and said:

"Where is Khalid? A man like him cannot remain ignorant of Islam. If only he had used his bravery and skills for the Muslims against the mushrikun, how great that would be! We would have loved and honored him greatly."

These words deeply impacted Khalid ﷺ and set the stage for his journey towards Islam.

Upon hearing these words, Khalid bin Walid ﷺ felt an increasing inclination toward Islam. He began preparing himself to go to Rasulallah ﷺ. He later recounted this moment:

"Allah ﷻ bestowed His favor upon me, placed the love of Islam in my heart, and allowed me to distinguish between truth and falsehood. I fought against Muhammad ﷺ in every battle, yet I always left the battlefield with the certainty that we were on falsehood and that he would ultimately prevail over us. This realization remained with me every time I departed from a battlefield. When Rasulallah ﷺ came to Hdaybiyyah, I was leading the cavalry of the enemy.

Near Usfan, I approached and observed him. Rasulallah ﷺ was leading his companions in Salat al-Dhuhr with complete tranquility, confident in his Lord. We intended to launch a sudden attack on them, but it was not possible. This was indeed a sign of divine wisdom. Rasulallah ﷺ seemed to have understood what we were planning, as he led Salat al-Asr with extra caution. This deeply affected me. I said to myself, 'Surely, this man is under divine

protection; he cannot be killed.' After that, we parted ways."

Still filled with conflicting thoughts, Khalid ﷺ hid himself when Rasulallah ﷺ arrived in Makkah for Umrah. His brother Walid bin Walid ﷺ, who was with Rasulallah ﷺ, looked for him but could not find him. So, he left behind a letter, which read:

"In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah ﷻ, and may peace and blessings be upon Rasulallah ﷺ. I write to you, my brother, to say that I cannot understand how someone like you continues to turn away from Islam. You are wise enough to recognize that the path you follow is false. Why do you not use your intellect? How strange it is that you still do not recognize the truth of Islam!

Rasulallah ﷺ asked about you. He expressed his desire for you to embrace Islam, to use your bravery and intelligence for the Muslims rather than against them. My dear brother! You have already missed many opportunities, but do not delay any further!"



When Khalid ﷺ received this letter, his desire to embrace Islam intensified. He could no longer delay. The words of Rasulullah ﷺ brought him great joy.

As he prepared to travel to Rasulullah ﷺ, he wondered who could accompany him. He first approached Safwan bin Umayyah and explained his decision to him, but Safwan refused. Then, he met Ikrimah bin Abu Jahl, but he also rejected the idea. Disappointed, Khalid ﷺ returned home.

Determined, he mounted his horse and rode to the house of Uthman bin Talhah. He told him about his intention to embrace Islam and invited him to join him. Without hesitation, Uthman accepted, and at the break of dawn, they set out together.

When they reached Haddah, they encountered Amr bin al-As ﷺ, who was also on his way to Madinah to embrace Islam. Together, the three of them continued their journey and eventually arrived in Madinah.

I dressed in my finest clothes and prepared myself to meet Rasulullah ﷺ. At that moment, my brother Walid ﷺ arrived and said:

“Hurry! Rasulullah ﷺ has been informed of your arrival, and he is overjoyed. He is waiting for you now.”

I quickly made my way to Rasulullah ﷺ. When I entered, he was smiling. I greeted him with salam, and then I proclaimed:

“I testify that there is no deity worthy of worship except Allah, and that you are His Messenger.”

Rasulullah ﷺ responded:

“All praise is due to Allah, who has guided you to the truth.”

I then requested him to supplicate to Allah ﷻ for the forgiveness of my past sins. He ﷺ prayed for me and said:

“Indeed, Islam erases all sins committed before it.”

Both of my companions also embraced Islam that day.

Khalid bin Walid's Journey to Islam

Khalid bin Walid ﷺ belonged to the Banu Makhzum clan of Quraysh. His father, Walid

bin Mughirah, was one of the fiercest enemies of Islam. Due to this, Khalid ؓ only found hidayah later in life. After the death of his father—who remained a bitter enemy of Islam until his last breath—Khalid ؓ initially followed his path. However, he could not persist in his hostility after witnessing the gentleness and noble character of Rasulullah ﷺ, and he eventually surrendered himself to Islam.

Many of the sons of Makkah's greatest enemies accepted Islam after the death of their fathers. Amr bin al-As ؓ described this transformation as follows:

“We were with a group of elders, men who were considered wiser and more knowledgeable than us. They rejected Islam and clung to their prejudices. We followed them without thinking for ourselves, blindly imitating their stance. When they passed away, we found ourselves alone and began to reflect with an open mind. We pondered deeply over the truthfulness of Rasulullah ﷺ and Islam, and we realized that those before us had been mistaken and had misled us as well. Eventually, the love of Islam filled our hearts, and we embraced it.” [Ibn

Hajar, Al-Isabah, IV, 651]

Khalid bin Walid ؓ, like Amr bin al-As ؓ, was heavily influenced by his father and the elders of Quraysh, causing him to remain an enemy of Islam for years. His military tactics in the Ghazwah of Uhud caused the Muslims to lose an almost-certain victory. Until the end of the 7th year of Hijrah, he continued his opposition to Islam. However, during the Umrat al-Qada', something changed. His aunt Maymunah ؓ married Rasulullah ﷺ, and Rasulullah's ﷺ kind words about him softened his heart. This marked the final step in the transformation of this legendary warrior into one of Islam's greatest defenders.

The Battle of Mu'tah

Khalid bin Walid's ؓ first great trial in Islam was the Battle of Mu'tah. This battle marked the first major confrontation between the Muslims and the Byzantine Empire. Against an overwhelmingly larger enemy force, victory for the Muslims seemed nearly impossible. However, Khalid bin Walid ؓ demonstrated exceptional leadership and strategic brilliance in this critical battle.



After embracing Islam, Khalid ﷺ participated in Ghazwat Mu'tah for the first time. As the Islamic army set out for Mu'tah, Rasulullah ﷺ gave the following command:

"I appoint Zayd bin Harithah as the commander of the army. If he is martyred, then let Ja'far bin Abi Talib take command. If he too is martyred, then Abdullah bin Rawahah shall assume leadership. And if he also falls, then the Muslims should appoint among themselves whoever they see fit and follow him."

The battle of Mu'tah began, and fierce fighting erupted. One after another, Zayd ﷺ, Ja'far ﷺ, and Abdullah ﷺ were martyred. The banner was then given to Thabit bin Aqram ﷺ. However, he turned to Khalid bin Walid ﷺ and said:

"O Khalid! You have more experience in warfare and command than I do. Take the banner, for in the midst of battle, leadership is critical to our survival."

Thus, Khalid bin Walid ﷺ assumed command. By this time, evening was approaching. The battle raged fiercely until sunset. Even the disbelievers were astonished by his military skill.

As night fell, Khalid ﷺ devised a masterful strategy. He repositioned the Muslim forces, switching the front lines with the rear and alternating the positions of the right and left flanks. When the Byzantines saw new faces in the Muslim army the next morning, they assumed reinforcements had arrived. Confused and hesitant, they faltered in their attack. Seizing the moment, Khalid bin Walid ﷺ launched an aggressive counteroffensive. Once again, intense combat ensued. That day, nine swords broke in Khalid's ﷺ hands due to the ferocity of the fighting. Taking advantage of the enemy's confusion and disarray, Khalid ﷺ skillfully withdrew the Islamic army, preventing a total defeat.

After this remarkable display of military genius, Rasulullah ﷺ bestowed upon Khalid ﷺ the title "Sayfullah" (The Sword of Allah). This title became a symbol of his mastery in battle and his dedication to Islam.

Rasulullah ﷺ praised him, saying:

"As for Khalid bin Walid, he has given everything he owns for your sake. He has spent all that he possesses in battles fought in the path of Allah."

[Abu Dawud]

Following the passing of Rasulullah ﷺ, the newly appointed Khalifah Abu Bakr ﷺ sent Khalid bin Walid ﷺ on multiple ghazawat, entrusting him with critical military campaigns that shaped the future of the Islamic State.

The Wars of Ridda and Conquests: The Expansion of Islam

After the passing of Rasulullah ﷺ, several tribes in the Arabian Peninsula began to abandon Islam and refused to pay Zakat. This period was marked by great turmoil, but Khalid bin Walid ﷺ played a decisive role in the Wars of Ridda. His exceptional leadership and strategic brilliance led to the re-establishment of Islam's authority across the Arabian Peninsula.

Following the Wars of Ridda, Khalid bin Walid ﷺ participated in major futuhat (conquests) to expand the borders of Islam. One of his greatest military achievements was the Battle of Yarmouk, where his tactical genius once again emerged. His decisive victory over the Byzantine army paved the way for the spread of Islam in Sham (Syria).

Khalid bin Walid ﷺ was not merely a warrior; he was a devoted servant of Islam, fighting for its supremacy and establishment.

His extraordinary victories in the Wars of Ridda led Abu Bakr ﷺ to say:

"Mothers are incapable of giving birth to another like Khalid."

The Dismissal of Khalid bin Walid ﷺ

In 639 CE, during the Battle of Yarmouk, Umar bin al-Khattab ﷺ sent a letter to the Muslim army, relieving Khalid bin Walid ﷺ from his position as Commander-in-Chief. In his place, Abu Ubaydah bin al-Jarrah ﷺ was appointed as the new commander. Since the letter arrived during battle, Abu Ubaydah ﷺ chose to keep it hidden to avoid demoralizing the soldiers. Only after securing victory did he inform Khalid ﷺ of his dismissal.

Upon hearing this, Khalid bin Walid ﷺ showed no resentment. Instead, he immediately submitted to the command of Abu Ubaydah ﷺ with complete loyalty and obedience.

From the time he embraced Islam in 8 AH until his passing in 21 AH, Khalid bin Walid ﷺ



demonstrated unparalleled bravery on the battlefield. His military career included numerous crucial battles, including:

- The Conquest of Makkah
- The Battle of Yarmouk
- The wars against those who refused to pay Zakat
- The battles against false prophets

His legacy as Sayfullah (The Sword of Allah) remains an inspiration for all who strive in the path of Islam.

The Military Genius of Khalid bin Walid ﷺ

The strategic brilliance of Khalid bin Walid ﷺ was not merely a result of his courage but stemmed from his deep understanding of warfare and tactics. His methods in battle remain a subject of study in military academies even today. Particularly in the Battle of Yarmouk, his ability to demoralize the enemy and maneuver his forces with precision showcased his exceptional leadership and battlefield intelligence.

The passing of Khalid bin Walid ﷺ was a great loss for Islam. However, his legacy continues to

inspire Muslims even today. His life serves as a timeless reminder of iman (faith), tawbah (repentance), and jihad (struggle in the path of Allah). He was not just a warrior; he was a servant of Allah who dedicated his life to the cause of Islam.

The Death of Sayfullah (The Sword of Allah)

In 21 AH, while in Homs (Syria), Khalid bin Walid ﷺ fell ill. As he lay on his deathbed, his loyal companions surrounded him. In his final moments, he requested his sword. Holding its hilt, he gently ran his fingers over it and said:

"How many swords have broken in my hands during battle... and this will be the last one to witness my death."


Then, reflecting on his fate, he expressed his deepest sorrow:

"What grieves me most is that I, Khalid, who spent my entire life on the battlefield, who never rested in a bed of comfort, must now die on a bed like any ordinary man! Rasulullah ﷺ and his Companions did not die in their homes. They either attained martyrdom on the battlefield or perished as strangers in foreign lands while spreading Islam.

O Khalid! The Khalid who was denied martyrdom! War has devoured my flesh, yet the rank of martyrdom remains the only station I could not reach. There is no spot on my body that does not bear a scar from a sword, an arrow, or a spear. And yet, shall I now die in a bed? I had hoped to meet my end on the battlefield, on my horse, raising my sword in the cause of Allah.

Turning to his companions, he left them with his final words:

"Hold fast to jihad, for only through jihad can these lands be safeguarded!"

May Allah  be pleased with him.



SPREADING TAWHID&ERADICATING SHIRK

"And fight them until there is no more fitnah and [until] the religion, all of it, is for Allah. But if they cease, then indeed, Allah is Seeing of what they do."

[Al-Anfal, 39]

FIGHTING MURTAD WHO REFRAIN FROM PARTS OF SHARIAH

Abu Bakr As-Siddiq ؓ said: "By Allah, I will fight those who separate Salah and Zakah. By Allah, if they were to withhold from me even a rope they used to give to Nabi ؐ, I would fight them for withholding it."

[Buhari]

INTIMIDATING KUFFAR AND MURTADS AND RENDERING THEM INEFFECTIVE

"So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds."

[Muhammad, 4]

PROTECTING RELIGION, LIFE, HONOR, AND WEALTH

Nabi ؐ said: "Whoever is killed protecting his wealth is a martyr. Whoever is killed protecting his blood is a martyr. Whoever is killed protecting his religion is a martyr. Whoever is killed protecting his family is a martyr."

[Tirmidhi]

HELPING THE OPPRESSED AND RESCUING CAPTIVES

"And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children?"

[An-Nisa, 75]

RESISTING CORRUPTORS&PROTECTING MUSLIMS FROM THE HARM OF KUFFAR

"So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve."

[An-Nisa, 84]

PRESERVING THE MUSLIM COMMUNITY

Nabi ؐ said: "Whoever gives allegiance to an Imam, placing his hand in his and giving the fruit of his heart, then he must obey him as much as he can. If another comes to dispute with him, then strike the neck of the latter."

[Muslim]

ACQUIRING THE WEALTH OF DISBELIEVERS (GHANIMAH AND FAY')

Nabi ؐ said: "My sustenance is placed under the shadow of my spear."

[Musnad]

OBJECTIVES OF JIHAD IN THE PATH OF ALLAH

THE EMERGENCE OF

DABBAB!

A L - A R D

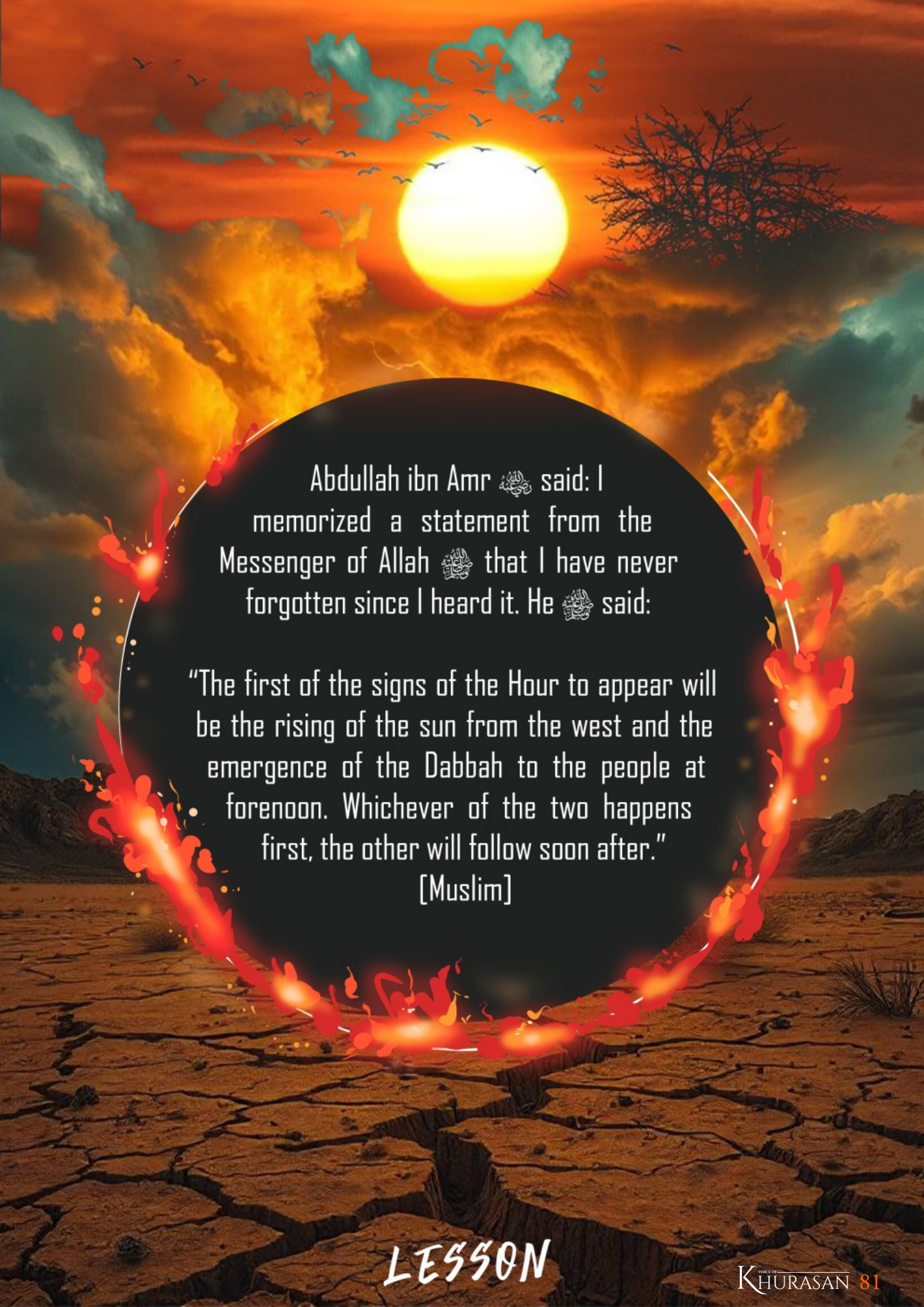
One of the extraordinary signs that will emerge very close to the Hour (Day of Judgment) is the appearance of a creature (Dabbah) that will come out among the people at forenoon and speak to them. Regarding this,

Allah ﷻ says:

"And when the word (of punishment) falls upon them, We will bring forth for them a creature from the earth speaking to them, (telling them) that the people were, regarding Our verses, not certain (in faith)."

[An-Naml, 82]

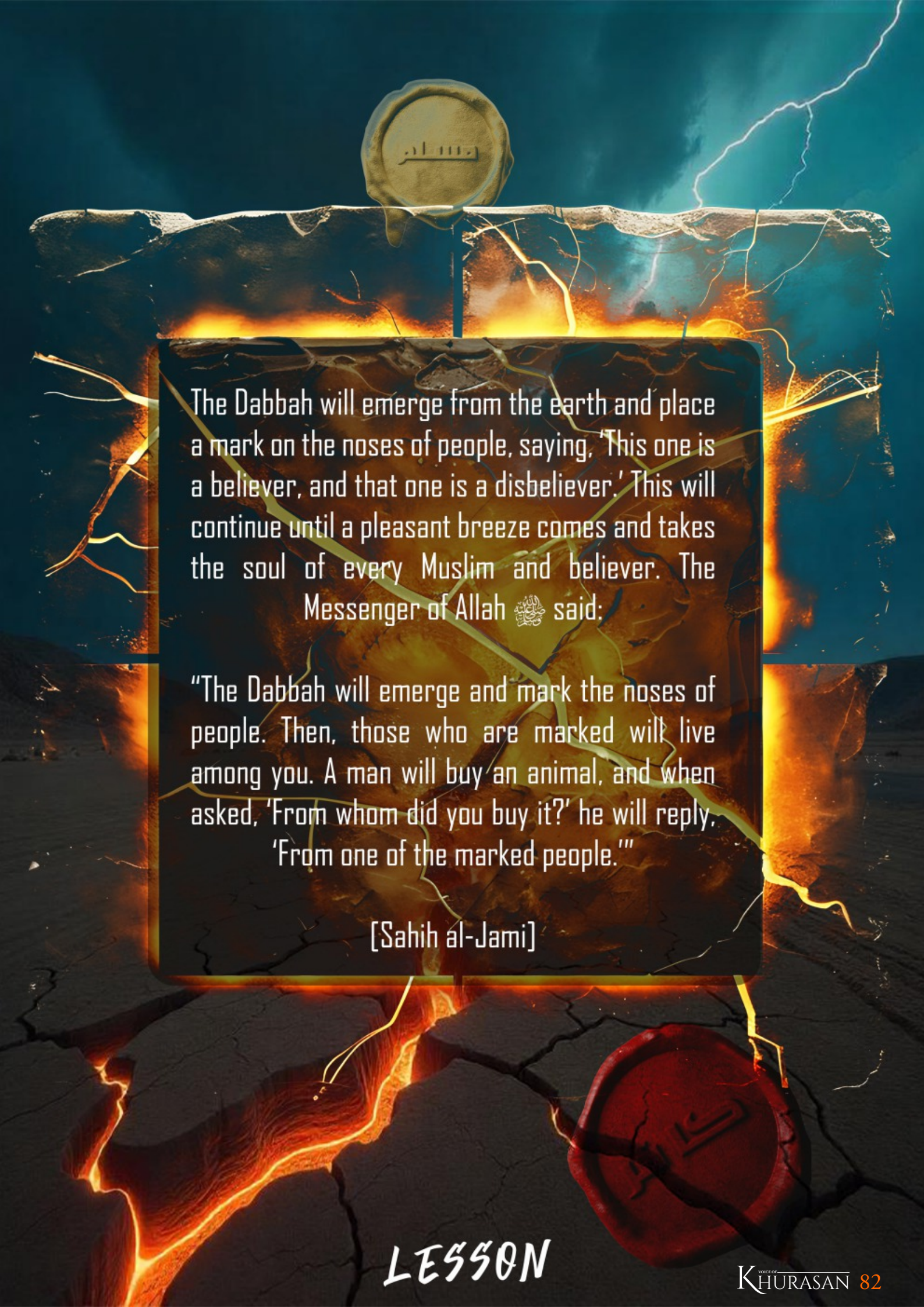
LESSON



Abdullah ibn Amr رضي الله عنه said: I
memorized a statement from the
Messenger of Allah ﷺ that I have never
forgotten since I heard it. He ﷺ said:

"The first of the signs of the Hour to appear will
be the rising of the sun from the west and the
emergence of the Dabbah to the people at
forenoon. Whichever of the two happens
first, the other will follow soon after."

[Muslim]



The Dabbah will emerge from the earth and place a mark on the noses of people, saying, 'This one is a believer, and that one is a disbeliever.' This will continue until a pleasant breeze comes and takes the soul of every Muslim and believer. The Messenger of Allah ﷺ said:

"The Dabbah will emerge and mark the noses of people. Then, those who are marked will live among you. A man will buy an animal, and when asked, 'From whom did you buy it?' he will reply, 'From one of the marked people.'"

[Sahih al-Jami]

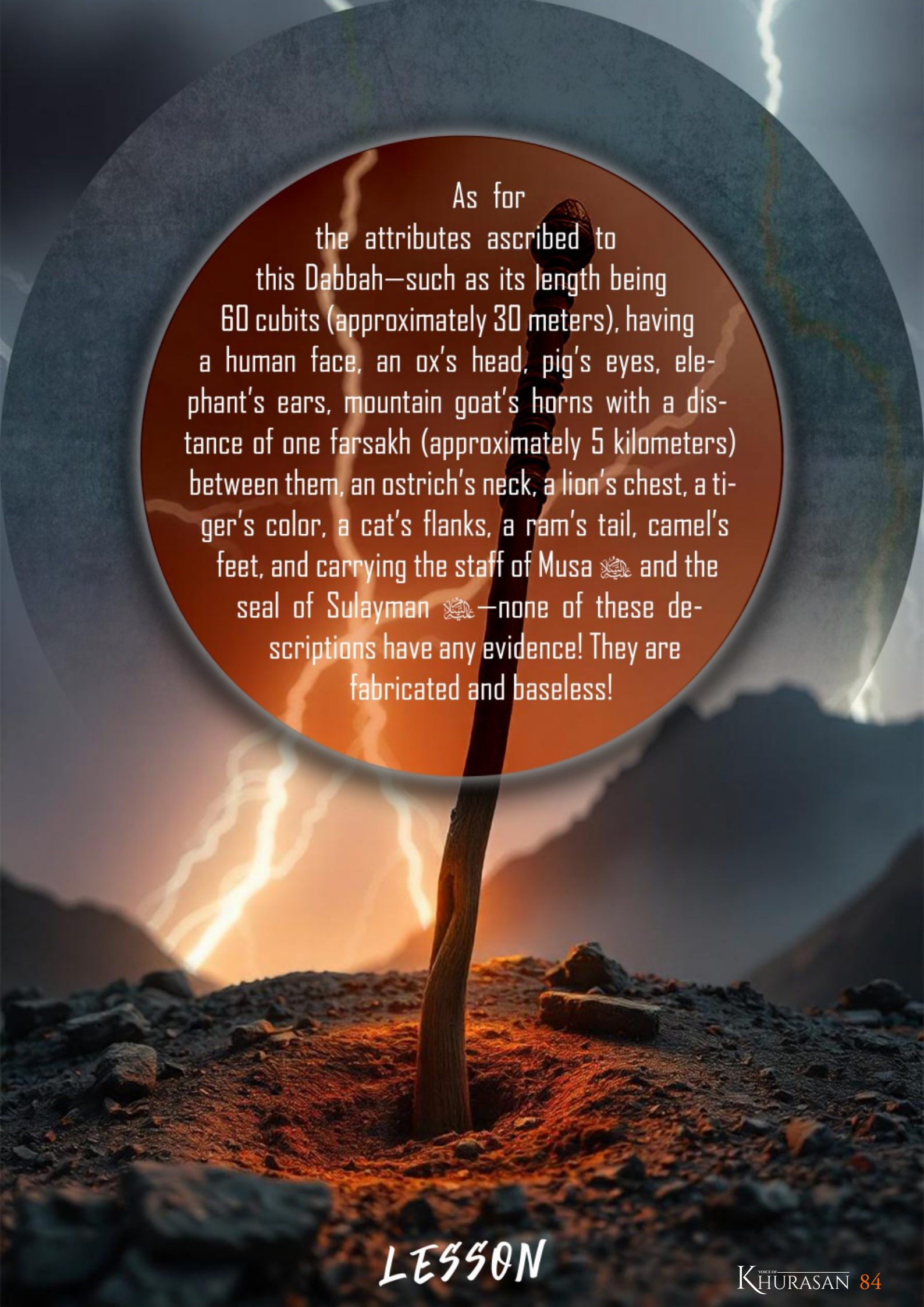


However, many conflicting narrations have been reported regarding the nature of the Dabbah, where and how it will emerge, and what else it will do. The authenticity of these narrations cannot be verified, and various opinions have been proposed based on them. Hafiz Ibn Kathir رحمہ اللہ said in his esteemed Tafsir:

"This creature will emerge at a time when people have become corrupt, abandoned the commands of Allah, and altered the true religion. Allah the Almighty will bring forth a creature from the earth for them. It has been said that it will emerge from Makkah, while others say it will emerge from other places. This creature will speak to the people about their condition."


[Ibn Kathir, Tafsir]

LESSON



As for
the attributes ascribed to
this Dabbah—such as its length being
60 cubits (approximately 30 meters), having
a human face, an ox's head, pig's eyes, ele-
phant's ears, mountain goat's horns with a dis-
tance of one farsakh (approximately 5 kilometers)
between them, an ostrich's neck, a lion's chest, a ti-
ger's color, a cat's flanks, a ram's tail, camel's
feet, and carrying the staff of Musa ﷺ and the
seal of Sulayman ﷻ—none of these de-
scriptions have any evidence! They are
fabricated and baseless!

LESSON



Since
no authentic text has
been reported regarding this
matter, it is not appropriate to delve
into it or make definitive claims. We must
believe and submit to what has been con-
veyed to us. Similarly, there is no evi-
dence regarding the fate of this
creature, nor have we found any
opinion on this matter.

[Muslim]

LESSON

10 QUESTION

ANSWER

QUESTION:

There are some girls who talk to non-mahram men, claiming that this is for the sake of friendship. Is their action permissible?

ANSWER:

This is haram and not permissible. Allah ﷻ says: "O wives of the Prophet! You are not like any other women. If you fear Allah, then do not be soft in speech (to men), lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner." [Al-Ahzab, 32]

This kind of speech, which includes joking, flirting, and the like, is from evil speech and has nothing to do with honorable speech. It is the speech of those driven by desires and is a great path to corruption.

Therefore, beware of such conversations. These people have diseased hearts. If you interact with them, do not be soft in speech, lest those with diseased hearts be tempted. Let us ask these young men who befriend girls: Would you be pleased if a young man, filled with desire, talked to your sister on the phone and joked with her, while she is a non-mahram to him? Would you accept this for your mother, sister, or daughter? So, refrain from such behavior and protect the honor of Muslims.

WHEN WILL THE 'WE ARE IN THE MECCAN ERA'

EXCUSE

End?





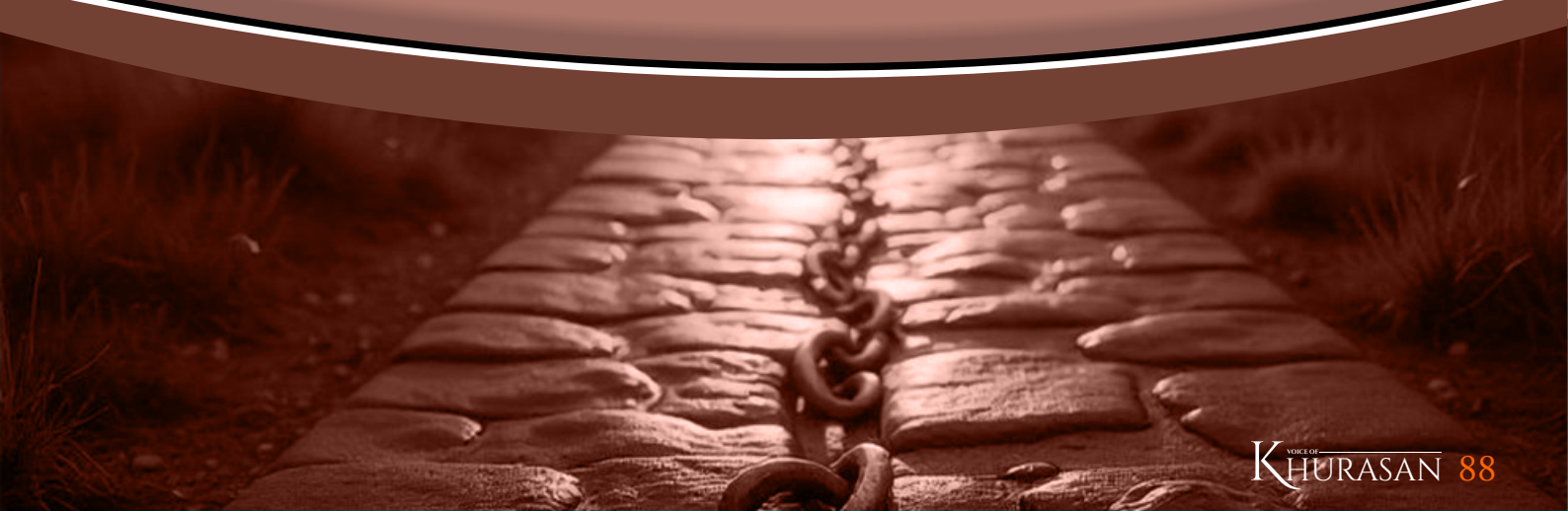
The trials and tribulations that began immediately after the passing of Rasulullah ﷺ have only multiplied over time. Rasulullah ﷺ foretold these days in many of his ahadith. He warned that his Ummah would split into seventy-three sects, and only one would be saved from the Fire—those who follow his path and the path of his companions. He also foretold that a person would wake up as a Muslim but go to bed as a disbeliever.

Yes, Rasulullah ﷺ and his noble companions have passed away, and more than 1,400 years have elapsed. However, they left us with a perfect methodology and an impeccable religion. This religion has

remained intact from the dawn of creation until today and will continue until the Hour. Ibn Abbas ؓ narrated that Rasulullah ﷺ said that written in the middle of the Preserved Tablet (Al-Lawh Al-Mahfuz) are the words: “La ilaha illallah (There is no god but Allah).” Following that, it is written: “Muhammad is His servant and messenger,” and then, “The religion is Islam.” Likewise, Allah ﷻ says in Surah Al-Ma'idah:

“Today I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.” (Al-Ma'idah 5:3)

Islam was gradually revealed and perfected through 124,000 prophets. Allah ﷻ pro-





vided us with examples in each prophet's methodology of dawah, illustrating the true path to follow. The Qur'an, from its beginning to end, explains Tawhid and how we must structure our lives.

Today, the flood of disbelief and polytheism has engulfed the world. Glad tidings to those aboard the Ark of Tawhid, just as those who were with Nuh ﷺ were saved. Our true people are the Muwahhidun (monotheists) on this ark. Even if those drowning are our parents, they are not from our people. When Nuh ﷺ cried out to his Lord for his drowning son, Allah ﷻ responded:

“Nuh called to his Lord and said, ‘O my Lord, indeed my son is of my family, and

indeed, Your promise is true, and You are the most just of judges.’ He said, ‘O Nuh, indeed he is not of your family.’” (Hud 11:45-46)

If Rasulullah ﷺ is our best example, why do we not follow his path precisely? When the Muslims were few and the world was against them, why did they act with wisdom and caution? Why do we not strive to be among those saved on the Ark of Tawhid and protect our people?

Today, many claim we are still in the Meccan era. While this is partially true regarding our weakness in power, it is false in terms of dawah. The religion has been perfected, and the path is clear.

If we want to enter our “Makkah” with



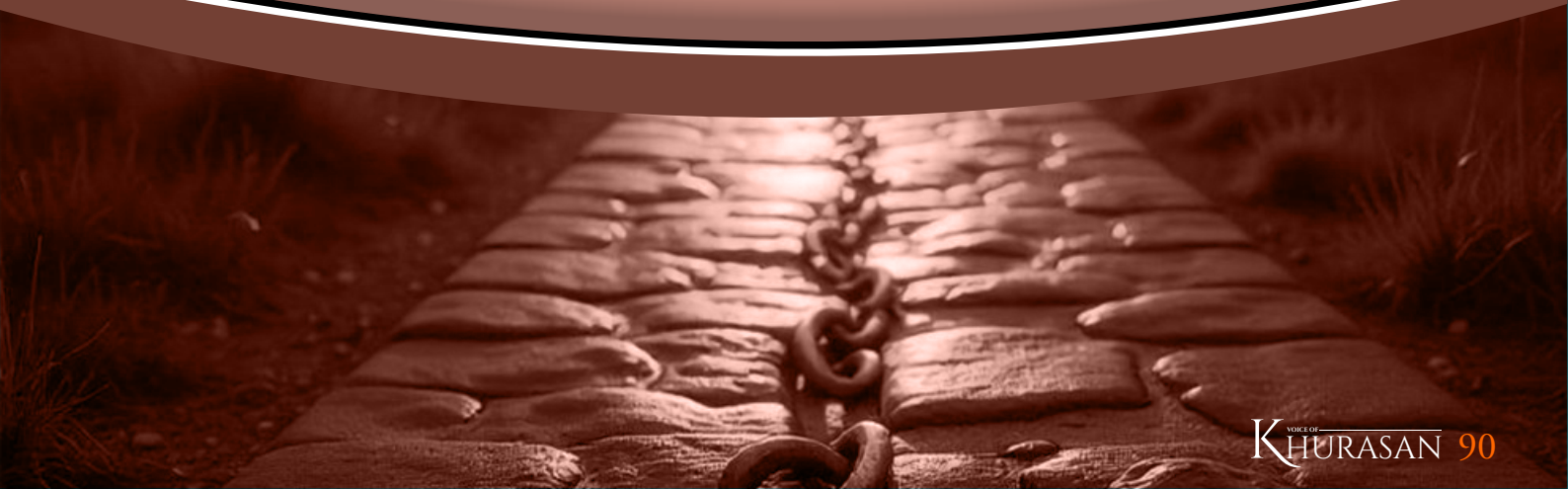
swords and the call of “Ahadun Ahad,” we must follow the correct methodology and be prepared for every hardship.

In a time when different groups do not recognize one another and sectarianism has divided the Ummah, it is difficult to stand firm. Each group has become a target of the taghut. Many have abandoned the methodology of dawah and forsaken concepts like Jihad and Mujahideen. Muslims who use these terms are ostracized and excluded. People fail to recognize the signs of the approaching Hour. Let them raise their heads and see the unfolding prophecies.

May Allah ﷻ guide those lost in sectarianism. May He grant patience to the believers who are being alienated in the name of “pre-

caution.” If we are in Makkah, then let us raise the banner of Tawhid in its center. Let us become the Ansar and Muhajirun. Let us avoid those who wait in air-conditioned masjids for divine intervention. Instead, we must establish Dar al-Arqam, form solid core groups, and distinguish between dawah and action. Though we may lack strength, we must be like Ibn Mas’ud رضي الله عنه, who struck a polytheist with a bone and shed the first blood in the name of Islam.

We must recognize that our greatest spies are the devices we use. Rasulullah ﷺ commanded that even if we are only three, we must appoint an Amir and obey him. The smiling warrior, Rasulullah ﷺ, emphasized the necessity of command and obedience for





the authority of Allah to prevail. Moreover, he instructed us to exercise patience in all affairs.

The fearless children of revelation—when they walk in the path of the Prophet ﷺ—will surely wear the golden bracelets of Kisra, as foretold. Rome will fall, and Islam will march through its gates with grandeur by Allah's will. The key to victory lies in following the prophetic method.

The silent warriors—like Khalid, Abu Ubaydah, Sa'd ibn Abi Waqqas, Abu Dujanah, Anas ibn Nadr, and Bara ibn Malik—await their call. We will not be among those who passively wait for divine intervention. Instead, we will be the ones who pave the way for al-Mahdi's arrival. Just

as Mus'ab ibn Umayr ؓ prepared Madinah for the Prophet ﷺ, we must prepare the ground for al-Mahdi.

We must establish our command structures and, if necessary, endure years of hardship. After exhausting all means, the next stage is Tawakkul—placing complete trust in Allah regardless of the outcome.

Hearing, obeying, uniting, making hijrah, and fighting—these are the five pillars that no Muslim can abandon.

In these times, when trials have engulfed us, we must guard our speech and refrain from slandering the honored Mujahideen. If we wish to be among them or witness their arrival, we must establish Dar al-Arqam and



strictly adhere to the prophetic method. Abu Jahls and Abu Lahabs will never disappear. They did not hesitate to martyr Sumayyah. The tawaghit of today will not hesitate to place stones on our chests, throw believers into boiling oil, or dig trenches to burn them alive.

If we feel humiliation in our very bones, we must endure it with patience and climb the steps of dignity. The tawaghit of today have their Pharaohs, and just as Musa ﷺ stood against them, so too will the warriors of Tawhid.

When Abu Bakr al-Baghdadi ﷺ set forth on this path, he had fewer than a thousand warriors by his side. Yet, they became the dagger in the heart of the world's oppressors. How?

By secrecy and unwavering commitment to the prophetic method.

We must also remember those who paved the way before them—Abu Omar al-Baghdadi, Abu Hamza al-Muhajir, Abu Mus'ab az-Zarqawi, and Osama bin Laden (may Allah have mercy on them).

The banner of Tawhid raised with their blood was carried by Shaykh Abu Bakr al-Baghdadi, who, by Allah's will, spread it across seventy nations.

No one should despair over defeat. The Muslims have their Uhud, and greater victories and stronger brothers will arise from it. We are living in the days when we finally understand our beloved Shaykh Abu Mus'ab az-Zarqawi.

TEN SICKNESS OF THE HEART

You believe in the existence of Allah but you do not fulfill His commands.

You say you love Muhammad ﷺ but you do not follow his Sunnah.

You enjoy all the benefits from Allah but you are not grateful to Him.

You read Qur'an but you do not put it into practice.

You acknowledge Shaytan as your enemy but you do not go against him.

You want to enter paradise but you do not work for it.

You do not want to be thrown into hell-fire but you do not try to get away.

You believe that every living-thing will face death but you do not prepare for it.

You gossip and find faults in others but you forgot your own faults and mistakes.

You bury the dead but you do not take a lesson from it.

SEVEN

HUNDRED TIMES

The Messenger of Allah ﷺ said:

"Whoever spends his wealth in the way of Allah will be rewarded seven hundred times for what he has spent."

[An-Nasā'ī]

Then do not hesitate to spend in the way of Allah, for it does not decrease but rather increases.



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ALLAH ﷻ SAID:

"O believers! Shall I guide you to an exchange that will save you from a painful punishment? It is to have faith in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew." [As-Saff, 10-11]

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LEAVE

The Taliban says:
"We have finished ISIS in Afghanistan."